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THE CATHOLIC CHILD IN THE PUBLIC SCHOOL

AN INTERNATIONAL OFFICE FOR EDUCATION

THE TEACHING OF RELIGION IN THE HOME

THE TEACHING OF LITERATURE IN THE
CATHOLIC KINDERGARTEN

Vol. XIV, No. 10

June, 1944



☞ COLLEGE RELIGION~HIGH SCHOOL RELIGION~
RELIGION FOR THE ELEMENTARY SCHOOL AND THE
CONFRATERNITY OF CHRISTIAN DOCTRINE CLASSES~
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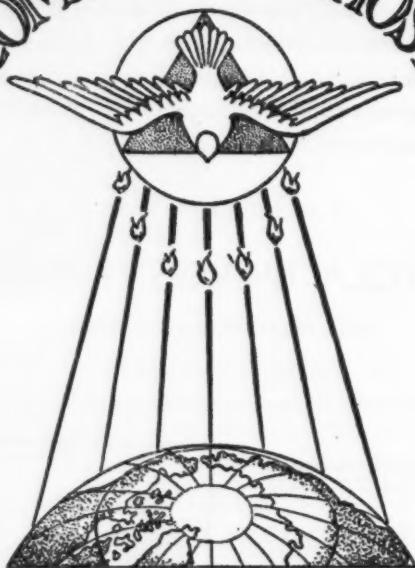
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EDITORIAL NOTES AND COMMENTS

An International Office for Education

Shall we have an International Office for Education? Hitherto there has been no adequate organization in the field of education for the mutual exchange of ideas, for counsel and assistance, and for the handling of common problems on an international scale. Some instrumentality of this type is needed, writes Dr. Johnson in *The Catholic Educational Review*, February, 1944. This is particularly true in the present crisis of civilization. "The foundations for a true and lasting peace," writes Doctor Johnson, "must be laid in the hearts and souls of individual men and women everywhere in the world. Nationals of all countries must come to an understanding of their common humanity and all that it implies. They must learn that artificial boundaries drawn by statesmen and the physical separation from one another caused by distance and the configuration of the surface of the earth do not alter the fact of human brotherhood under the Fatherhood of God. . . . Education is the means that civilization has developed to aid human beings to develop their intellectual and moral powers and to show forth the Divine Image according to which they were made." Education gives civilized men a grasp of their common ideals, hopes, and aspirations, and does away with "the selfish, separatist urges that would rend them asunder."

Announcement is made of the organization of an American Association for an International Office for Education. We note that Dr. Johnson is one of the vice-chairmen, and that Dr. Wilfrid Parsons, S.J., is one of the members of the Association. It is thought that the international organization will be formed along the lines of the International Labor Office.

Dr. Johnson does not attempt to draw up a complete blue-

print, but he sees the beginnings of an international educational organization in the Conference of Ministers of Education organized by the British Government. There must be full and adequate representation of the people of the various nations and not merely of their governments. Political control brings with it the hazard of subservience to political ends, and would contribute only to the spiritual enslavement of mankind. Representation must be given to parents, the teaching profession, the public at large, and their voluntary organizations for educational purposes. Cultural imperialism is not the end in view; no educator from a small college in the United States, for instance, is to be sent abroad to reorganize Leipzig University along democratic and progressive lines. The organization must make no attempt to take over the school systems of oppressed countries, but rather to restore their educational facilities, to prepare new teachers in their own native land, if possible, to expand and intensify the exchange of professors and students, and to secure fullest cooperation between governmental and non-governmental agencies in solving educational problems.

On another occasion, Dr. Johnson declared: "What the world needs, we possess. We have something to give, and we are derelict to our duty in the degree that we separate ourselves from other people and hoard up the grace that is in us." Education is not a government monopoly; the rights of the Church take preëminence over those of the State. Jesus Christ commissioned His Church to teach all nations. In the field of education there is no charter superior to this. If it be true that the survival of civilization depends upon the perpetuation and progressive elevation and refinement of the culture upon which it is based, religion has a definite contribution to make to the work of an international office of education. If we refuse to "hoard up the grace that is in us," the nations of the earth shall know the truth, and the truth shall make them free.

Thanksgiving after Holy Communion

In his annual Lenten Letter to his spiritual children, the Archbishop of Chicago reminded them that "you simply cannot be a Christian at home and in church, and then follow the ways of iniquity in your social, political, and economical life; Christian truth must inspire and motivate all your living." The Archbishop says further that we cannot extenuate the doctrines of Christ to make them compatible with materialism and godless humanism. He deplores also the passing of the practice of thanksgiving after Holy Communion. "For a period after Holy Communion, which is reasonably estimated at fifteen minutes," he writes, "the Sacred Species are physically in our bodies. Then may the soul whisper its troubles and its problems to its Best Friend. Then may we ask for strength and light. Reverently and humbly let us receive Holy Communion and seek to derive from it all the graces which Our Saviour generously offers to our souls."

There is no question that the rush and hurry of modern living has affected our attitude of reverence towards the Blessed Sacrament. Many come late for Mass, and build up some specious reason for leaving the church before the Holy Sacrifice is over. It may be that pressure of business or of work requires a recipient of Holy Communion to leave the church shortly after receiving Our Lord in the Holy Eucharist. When we are forced occasionally to do this, we should maintain an attitude of pious recollection and devout prayer for some time after receiving God as the guest of our souls. It is difficult to see why school children must rush out of church without making a fitting act of thanksgiving to the Divine Guest. Christian teachers have the high duty of training children properly in this matter. There is no better time for asking of God the graces and blessings of which we stand in need than during the precious moments after He has entered the soul in Holy Communion. Properly trained in youth, children will persevere in this devout habit throughout life. We cannot deprecate too vehemently the irreverence involved in rushing out of church,

without cause, while the Sacred Species are physically in our bodies.

The National Catholic Rural Life Conference

The National Catholic Rural Life Conference is an organization of bishops, priests and lay persons, dedicated to the economic, social, and spiritual interests of the American farmers. It is an educational and propaganda agency for the ever wider diffusion of Catholic principles on rural social action. Among its aims are commonly enumerated these four:

- (1) to care for the underprivileged Catholics living on the land;
- (2) to keep on the land Catholics who are now on the land;
- (3) to settle more Catholics on the land;
- (4) to convert the non-Catholics on the land.

No phase of rural life is outside the province of the Conference. It serves as a national forum for the discussion of rural problems, endorses and sponsors projects looking to their solution, seeks to develop literature on Catholic rural life, and, in general, takes a lively interest in all efforts to bring the blessings of wholesome living to our farm population. Through its Apostolate Library Service it supplies pastors in rural areas with attractive and instructive pamphlets and books for children. These literary materials will impress upon the minds of rural children the doctrines taught in their religion classes and correspondence courses, and will foster a taste for Catholic reading. The pastor receives this material free of charge, and attempts to reach all families in which there are children of elementary or secondary school age. Rural Life Study Groups reach into our seminaries and other educational institutions with the message of Catholic rural life.

The Conference makes liturgical aids and suggestions available to pastors, and furnishes them with biographies and artistic sketches of the Saints of the Soil. Catholic rural

schools are an object of special solicitude. The Conference issues literature from time to time treating of their objectives, curricula, textbooks, and teacher qualifications. A practical agricultural school for missionaries to our own and to foreign lands, and Catholic agricultural schools for boys and girls along the pattern of such schools conducted in other countries under Catholic auspices, are among the proposed projects of the Conference.

The general aim is to help the farmer, the subsistence farmer, materially and spiritually, and to assist him in safeguarding the material and spiritual welfare of his children.

Summer Sessions in Religion

Over a period of six weeks during the Summer of 1944 the Catholic University of America will present a number of summer courses in religion. "The popularity of these courses in religion," says Dr. Deferrari, "is attested by the fact that in the past students have been attracted in large numbers from New England, the Middle West, the South, and also Canada. The Department of Religious Education at the Catholic University aims to supply these teachers with solid content that is adapted to meet present-day currents and thinking."

Outstanding leaders in religious education will give courses in these summer sessions: Dr. Diekman, O.S.B., on the Liturgical Movement and on Religion Content; Father Menasce, a convert from Judaism, on the Doctrine of the Mystical Body; Dr. Hannan, associate professor of Canon Law, on Canon Law for Religious; Dr. Stratemeier, O.P., on Doctrinal Truth in the Catholic College; Dr. Russell, on Content and Method in High School Religion; and Dr. Gerald A. Ryan, on Religious Guidance. These courses will increase the power and competence of our teachers of religion. Lectures and classes begin July 3.

The Teaching of Literature in the Catholic Kindergarten

By SISTER SAINT MARGARET MARY, I.H.M.
St. Francis Xavier Convent, Philadelphia 30, Pa.

St. John Chrysostom once asked an important question: "What greater work is there than training the mind and forming the habits of the young?" In his Encyclical on the "Christian Education of Youth," His Holiness, Pius XI, quotes this question of the golden-tongued orator, and stresses the fact that Christian education is coöperating with God in the perfecting of individuals. The Encyclical continues: "Nothing discloses to us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of Our Blessed Lord, identifying Himself with children: 'Whosoever shall receive one such child as this in My name, receiveth Me.'"

One need not wonder, then, why kindergarten teachers in Catholic schools want to give to the impressionable little ones entrusted to their care the training the Church wishes them to receive. Such instruction has for its foundation a great love for and a thorough knowledge of religion. No Catholic teacher can be unmindful of the close association of the kindergarten with the little home at Nazareth. Was not that sacred place really the first kindergarten? The simple carpenter shop afforded an opportunity for those baby hands to fashion in profitable play the houses of His time from the blocks that fell from Joseph's workbench. Then, too, one can readily visualize the Infant Jesus listening with rapt attention to the stories of His Mother and His foster-father, St. Joseph. Here truly is the model for the Catholic kindergartener.

Aim of Kindergarten Activity

Every kindergarten activity, whether mental or physical, must have for its aim the inculcation of elementary religious principles and the fundamentals of character building. Each

period offers excellent means to integrate the important subject of religion with such branches as music, literature, and art. The teacher who is deeply imbued with the sacredness of her responsibility must realize that she is working with "the greatest and sweetest mystery in all creation," precious children.¹

One subject which is of considerable value towards engendering noble ideals in the impressionable child-mind is literature. The two types of literature which best aid the teacher in her high purpose are the story and the poem. To give joy is the primary end of a story, a work of art which whispers to the child a message of beauty. It is used as an appeal, whereby the soul of the child is given the desire to grow because of the quickening to new perceptions. As a result of story-telling, the child's spiritual experience is enlarged and enriched and healthy reactions are stimulated.

The background of the children will decide what books should be selected for the kindergarten library. In the best books for children are found the characteristics belonging to everlasting literature: artistic and imaginative qualities, individuality of style, permanence of appeal, truth and beauty. To exercise skill and taste in the choice of literature for them requires a sympathetic understanding of children and their interests and activities. By wise selection a teacher may be able to counteract her pupils' desire for inferior books, particularly if she has an attractive way of presenting good literature. Every teacher of kindergarten knows that carefully chosen, worth-while stories cultivate noble ideals of conduct in her charges. We must take into consideration intelligence, interests, and experiences of the children for whom we are choosing the books. There are several standards which are a great aid to the teacher.

Lists of Suitable Books

Most bibliographies suggest the ages for which certain books are suitable. Lacking access to any of these, personal examina-

¹ Frater Hubert, O.C.D., "Mothers—Today and Yesterday," in *Little Flower Magazine* (May, 1943).

tion by the teacher will decide whether a particular book is fitted to the average mental age of her group. The teacher should choose stories which are well written, have a childlike content, and are attractively illustrated, so that the artistic appreciation inherent in every child may be stimulated.

For kindergarten teachers in Catholic schools there are juvenile book lists just bursting with suggestions of what they need. The two publications of the Pro Parvulis Book Club are excellent helps. *New Worlds to Live*, compiled by Mary Kiely, lists many fine books for young children. It reviews the books "sufficiently integrated with the things of Faith to give form to young Catholic lives and a taste of the Catholic traditions and culture that are the birthright of our boys and girls."² *Traffic Lights*³ is an invaluable aid to the teacher who wishes to select literature from a wholly Catholic point of view. In the books suitable for kindergartens, religious truths should be clothed in words which will fascinate little ones. In addition to their being spiritually and psychologically sound, such books should also contain the element of enjoyment. The hearts of the children will beat with love and their eyes open wide in wonder over stories of the Infant Jesus, Mary, Joseph, the Guardian Angels and the Saints, if these stories are entertainingly presented. Parents should be encouraged to get similar books for the children's home reading. Most fathers and mothers will be grateful for the teacher's interest in aiding them train their children in cultural appreciation, and in assisting them to select proper literature for their young sons and daughters.

The resourceful teacher will choose a bright, sunny corner, and designate it as the children's library. If possible, two tables may be arranged—one for "favorite books" and the other for "very special stories." The latter will be the books about which we, as Religious teachers, should be greatly concerned. These should be books which will bring joy to young

² Mary Kiely, Editorial Secretary, Pro Parvulis Book Club, Introduction to *New Worlds to Live*.

³ *Traffic Lights*, a handbook published by Pro Parvulis Book Club.

hearts, and will unconsciously impress on the tablet of their minds the value of higher things by contact with noble authors and lovable characters. This contact imparts an influence for good in this life, and is an aid to procuring the everlasting happiness of the next.

Should Story Be Read or Told?

Most teachers agree that better results are obtained when the teacher tells the story than when she reads it. An informal and friendly atmosphere is created by the story when it is told. However, there are certain characteristics which are desirable in one who tells stories to little children. She should have a pleasing voice and manner; she should be animated, and have the ability to make the situations real and the characters live for her listeners. The children will look forward eagerly to the story hour as one of the happiest times of the day, if the teacher bears in mind that a "story teller needs a painter's love of beauty, a writer's command of words, an actor's sense of dramatics, an orator's adaptability to subject and audience, a psychologist's knowledge of mind and a philosopher's interpretation of the meaning and purpose of life."⁴ Is this too much to ask for such an important period—story time? But there are special advantages in having the teacher read certain types of stories to the children. Many attractively illustrated books are on hand which are too difficult, perhaps, for the children themselves to read, but which have tremendous appeal if read imaginatively by the teacher. After careful selection the story read has the added benefit of giving to the children a good vocabulary and of creating a desire to explore books for themselves. Both the told story and the read story have their special value. The teacher will be the best judge of the relative number presented in each case.

Most of the Catholic publications are illustrated in a charming, captivating manner. Choice pictures done by celebrated artists are full of the spiritual charm of the subject, yet vivid

⁴ J. Berg Esenwein and Marietta Stockard, *Children's Stories and How to Tell Them*.

with the varied detail that children love. Magnificent drawings in color will teach small boys and girls to turn to Jesus, His Mother and the Saints as naturally as to the loved ones they see around them. Such enchanting illustrations enhance a book's strong attraction, for kindergarten children identify a book by the "pretty" pictures.

Selection of Child Literature

In considering the selection of child literature, the experienced teacher will place *Mother Goose* among the first on the list. Its natural and fundamental power defies explanation. This force, along with its irresistible appeal to children, places it in the class of flawless literature. Generations of children have so enjoyed *Mother Goose* that it has become a children's classic.

Since children have limited experiences, they enjoy hearing of things in their environment. Therefore, we shall be certain to include stories of experiences of children and animals, information about nature, mechanical things, community and community helpers. However, informational books, because of their popularity, should not crowd out the old favorites.

Fairy tales will be found to be among the pleasantest memories of childhood. If not, a delightful phase has been missed. For the child, there should be a gradual introduction to the fanciful world. The first stories may be folk tales in which the element of unreality is slight. As improbability never disturbs a small child, he enjoys imaginary adventures of animals, children and toys. He is not yet ready for the elaborate, traditional fairy tale. That is for a later day.

A few suggestions might here be in order for the busy teacher.

Collection of Stories.—Anne Anderson, *The Old Mother Goose* (Thomas Nelson and Sons); Alice and Françoise Dalglish (Compilers), *Gay Mother Goose* (Charles Scribner's Sons); Association for Childhood Education, *Told Under the Blue Umbrella*, *Told Under the Green Umbrella* (The Macmillan Company); Leslie L. Brooke, *Golden Goose Book* (Frederick

Warne and Company, Inc.); Sara Cone Bryant, *Best Stories to Tell to Children* (Houghton Mifflin Co.); Veronica Hutchinson, *Chimney Corner Stories* and *Fireside Stories* (G. P. Putnam's Sons); Lucy Sprague Mitchell, *Here and Now Story Book* and *Another Here and Now Story Book* (E. P. Dutton and Company, Inc.).

Individual Stories.—*The Elves and the Shoemaker*; *The Gingerbread Man*; *The Story of Epaminondas*; *The Three Bears*; *The Three Billy Goats Gruff*; Helen Bannerman, *Little Black Sambo* (Frederick A. Stokes Co.); Marjorie Flack, *Angus and the Cat* (Doubleday Doran & Co.); Marjorie Lindman, *Snipp Snapp Snurr and the Red Shoes* (Albert Whitman and Co.); Wanda Gag, *Millions of Cats* (Coward-McCann, Inc.); Beatrix Potter, *The Tale of Peter Rabbit* (Henry Altemus Co.); Maud and Miska Petersham and Helen S. Read, *Informational Stories*. There are numerous others available if the teacher looks for them.

Poems for Children

Thus far we have considered only the stories, but the value of poetry as an element in children's literature is not to be denied. Every child takes pleasure in rhythm and rhyme. The transition, therefore, from familiar Mother Goose rhymes to children's poetry of a deeper nature should be easy. Poetry and the learning of poems should not be put on the drill level, but should be used incidentally to bring out a point of religion, truth, beauty or character. Only poems that have made a place for themselves as real children's literature should be selected. The alert teacher experiences a thrill of satisfaction at the emotional response of her pupils to poems which have been chosen for their artistic value. Children like the swing of poetry. Their listening experience is stimulated, without their even knowing why, to repetition of words which have music, to jingles which sing themselves in their minds. There is no need to force them to formal memorization of poems or parts of poems which appeal to them. Children just simply "know" the poems which they love.

Silver Pennies, by Blanche Jennings Thompson, contains many poems which make an appeal to children of kindergarten age. Among others whose works combine literary as well as a child-appeal value are: Eleanor Farjeon, A. A. Milne, and Rose Fyleman. For Catholic children there are many books containing simple prayers in the form of rhyme. These early teach the children to address themselves naturally to Almighty God, the Blessed Mother, and the Saints. Well-made and instructive religious rhymes will help them to grow daily in the love of the things of the spirit. Then, too, there are delightful spiritual touches in the poems of Mary Dixon Thayer and a few of those of Francis Thompson which would have a ready response in young listeners.

Since "The Life of Christ" is "the oldest story," we turn to the page where Jesus is saying: "Suffer the little children to come unto Me." Can you not picture Him telling His little guests inspiring tales which they would always remember? His voice was music, and His words veritable poetry. The teacher of a Catholic kindergarten has three precious models, whom neither Froebel, Pestalozzi, nor Montessori can even remotely approach. Those three are Our Lady, Mother of Nazareth, the Carpenter, Joseph in his workshop, and Jesus, the Friend and Lover of little children.

Christ's Method of Teaching

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The Synthetic Method

Although the New Testament sets forth touching examples of Christ's great love for children and of His deep appreciation of their immortal supernatural destiny, the sacred pages do not record any catechetical instruction of Our Lord delivered to children. The Saviour insisted, however, that "unless you be converted, and become as little children, you shall not enter into the kingdom of heaven" (Matt., xviii. 3). He declared that God's truths were revealed, not to the proud Scribes and Pharisees, but to the lowly and humble of heart. He thanked the Heavenly Father for communicating divine truths to souls which, devoid of all useless earthly wisdom and endowed with the gifts of grace and faith, were fit recipients of the heavenly message (Matt., xi. 25).

In directing men's minds to the invisible things of God, Christ used examples and comparisons from the visible things of nature and daily life—from facts which were intelligible to both adult and child. If in a certain instance the parable was adapted to the former and not to the latter, the principle underlying the parable (namely, that the images must be derived from the circle of the hearer's daily and immediate experience) remains perennially valid in all catechization. The illustrations, comparisons, and stories which the teacher selects must be extracted from the child's concrete experiences and be adapted to his mental capacity. Images derived from home scenes (from the child's intercourse with his parents and other members of the family), which are experienced by the child first, should logically precede those from nature.

The Incarnate Word not only knew all truths and all the ways of knowing, but He Himself actually experienced in His human soul the operations of the mind in the acquisition of knowledge. On the other hand, man's mind has not evolved

in the course of the centuries, but is a faculty of the divinely created soul. Moreover, it is one and the same mind which assimilates both profane and supernatural truths. Hence, the catechetical principles of Our Lord cannot stand in contradiction to genuine didactic methods. When modern educators propound certain pedagogic principles as the discoveries of contemporary educational psychology, and insist that catechetical methods be brought into harmony with them, they seem to forget that these very perennial laws were enunciated or at least insinuated almost two thousand years ago by the great Teacher and Educator of mankind. True, the religious instructor must rely on divine grace and faith: the religious truths which he is teaching are not wholly comprehensible by reason but are ultimately accepted, with God's aid, on faith; these same truths are not to remain mere ornaments of the mind but are to issue in a transformation of the child's conduct. But grace does not destroy nature, and correct pedagogy and catechetics, far from contradicting one another, should mutually and reciprocally aid one another.

Now, what are some of the features of Christ's pedagogical method? In the first place, an uninterested mind does not readily assimilate a given truth, but soon expels it after receiving it: hence, Christ strove first of all to create in His hearers an attitude of receptivity and expectancy. He endeavored to arouse their interest: He appealed to their acquired mental content; He passed before their mental eye the awful events of Mount Sinai and the majestic forms of the Old Testament patriarchs and prophets, and with these associated His new and heavenly doctrine. He engrafted the general upon the particular, principles upon concrete facts. With a few exceptions, notably the Beatitudes, Our Lord proceeded to the abstract by means of the concrete. To enable His audience to grasp the supernatural truths, Our Lord used as starting points and as stepping-stones the familiar scenes of intimate home life, the concrete processes and facts of nature, or the activities peculiar to the calling to which His hearers belonged. In other instances He attained the same end, perspicuity, by

means of striking contrasts. In order to impress His doctrines permanently on the minds of His followers and in order to reach men of different callings and different intellectual capacities, Our Lord at times resorted to varied repetitions, explanations, comparisons, and striking—sometimes hyperbolic—sayings. Above all, He desired that the supernatural truths be incorporated into our daily lives.

A. Through Apperceptive Masses

In propounding His sublime doctrines, Christ proceeded slowly and gradually after the manner of a true pedagogue. He engrafted the new upon the old, the unknown upon the known. The acquired mental content was used as a stepping-stone to higher truths. In the religious training of the human race, the new is frequently correlated with the old, and the old is used as a means of creating interest and a receptive attitude towards the new. The Old Testament itself is a preparation for the New Dispensation. "In the Old Testament," says St. Augustine, "there is a veiling of the New Testament, and in the New there is a revealing of the Old." Although the history of the Jewish people has an interest of its own (being that of the only nation of antiquity which had the knowledge and worship of the true God), yet its great importance and significance lies in the fact that it reveals the divine preparation of Christ's kingdom among men. A few examples will illustrate this.

The Divine Word, eternally hidden in the bosom of the Father, announced little by little, through the succession of Messianic prophecies, His advent upon earth. Proclaimed at first as the "seed of the woman," the future Redeemer is successively represented as a member of the family of Sem, Abraham, and David. He is depicted as King, as Priest, as Son of God. His miraculous origin, His birthplace, His divine attributes and endowments, His passion, death, and resurrection are narrated to us with striking accuracy as the long line of prophets slowly passes over the world's stage. In fact, the Messiah's figure permeates the whole history of Israel and enters into its very texture. From Genesis to Malachias each

patriarch and prophet adds some new feature, some new detail. And thus the human race is gradually educated for the coming of the Messiah. When He finally comes and when His life begins to unfold before men, they can readily recognize in Him the Promised One of the Old Testament. Christ Himself reminded the Apostles that "all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and in the psalms, concerning Me" (Luke, xxiv. 44.)

Men were gradually prepared and educated for the coming of the Messiah by the types and figures by which He was foreshadowed. As the twilight announces the approach of dawn, so the lives of the patriarchs announce the coming of Christ or prefigure one or several of His attributes. The Innocent Victim and the Good Shepherd are prefigured in Abel; the King and Priest in Melchisedech; the wood of the cross and Calvary in the sacrifice of Isaac; His betrayal by His brethren in the selling of Joseph; the saving virtue of His Blood in the Paschal lamb; His sacrifice in the multitudinous sacrifices of the Old Law; the victim expiation in the scapegoat; the quickening power of His cross in the brazen serpent, and His resurrection in Jonas. When grouped together, these images acquire new strength and clearness. They create an attitude of expectancy and interest. They point to and prepare for Him whom they represent.

Our Lord frequently seizes upon a certain mental content or develops a certain mental attitude in order to engraft upon it His heavenly doctrine. His own public ministry is not ushered in suddenly and unexpectedly, but is heralded beforehand by John the Baptist. He bids the Apostles behold the birds of the air and the lilies of the fields; and while they are observing the joyous carelessness of the former and the unexcelled beauty of the latter, He proposes His doctrine on God's providence (Matt., vi. 26-29). At Jacob's well He asks the Samaritan woman for a drink of water; by revealing her sinful past He arouses the woman's curiosity and stimulates her interest; thereupon He proposes His doctrine concerning the living water (John, iv. 4 ff.). He calls a child to Himself, and sets

him in the midst of the inquisitive and astonished audience; then He points to the child as an example of that humility and simplicity required for entering God's kingdom (Matt., xviii. 3). On the way to Cæsarea Philippi, Christ, by means of apposite questions, elicits from Peter in the presence of the other Apostles a profession of faith in His divinity; He then makes Peter head of the Church (Matt., xvi. 13-19). At the Feast of Tabernacles water was drawn from the pool of Siloe, taken in solemn procession to the Temple, and there poured out upon the altar; at the same time were sung the words of the prophet Isaias: "You shall draw water with joy out of the Saviour's fountain." At this juncture Christ cries out: "If any man thirst, let him come to Me, and drink." (John, vii. 37; Is., xxii. 3). While the Jews are gazing with admiration at the magnificent candelabra in the temple, Christ stands up and says: "I am the light of the world" (John, viii. 12). When the Apostles are in wonderment at the draught of fishes which through Christ's power they had miraculously taken, the Saviour promises them that He will make them "fishers of men" (Matt., iv. 19). Finally, the coming of the Holy Ghost is repeatedly announced to the Apostles many days before Pentecost (John, xiv).

The Sacraments, too, were not without their types and foreshadowings, nor were men, in consequence, wholly unprepared for the institution of these divine channels of grace. The Sacrament of Penance was prefigured by the mercy seat above the ark of the covenant and by the cure of the palsied man. Baptism was foreshadowed in at least five different ways: by the rite of *circumcision*, by which the Jew was aggregated to the chosen people of God and cleansed from the guilt of original sin; by the *ark of Noe* which rose above the flood and saved Noe's family from the common destruction (I Pet., iii. 20, 21); by the *passage through the Red Sea* in which the enemies, who had held the Jews captive, were completely blotted out (I Cor., x. 1, 2); by the *washing of Naaman* the Syrian in the Jordan—a washing which completely cleansed him from leprosy (IV Kings, v. 14); by the *Probatika pond*, whose waters

were periodically moved by an angel, and where those who entered the waters after the moving were cured (John, v. 2).

Nowhere is the building up of apprehensive masses in the minds of men with a view to a future doctrine so interestingly exemplified as in connection with the Holy Eucharist. God successively prepared and educated men for the sensible signs, effects, and institution of this admirable Sacrament. The sensible signs were adumbrated in the sacrifice of bread and wine which Melchisedech offered to God (Gen., xiv. 18), by the shewbreads or loaves of proposition which were renewed on every Sabbath (Lev., xxiv. 5 ff.), and by the "hearth cake" which the angel brought to Elias and in the strength of which Elias walked to the mount of God (III Kings, xix. 608). The effects of the Eucharist were prefigured by the white bread (the manna) which came down daily from heaven and strengthened the Jews on their journey through the desert to the promised land. The institution of the Holy Eucharist—the changing of created things, namely, bread and wine, into Christ's Body and Blood—was foreshadowed in many ways. Christ's power over created things was forcibly illustrated by His changing water into wine in Cana, by His stilling the tempest at sea, and by His walking over the waters. His power over the human body was manifested in His miraculous cures of men's diseases and in His own Transfiguration. The proximate preparation for the promise and institution of the Eucharist was the multiplication of the loaves. This miracle manifested in a striking manner Christ's divine power, established His authority as a teacher, and filled the minds of His followers with eager expectancy for His further teaching. From the material and corruptible bread, which they had seen marvelously multiplied and with which they had been fed, Christ could then easily direct their thoughts to a heavenly Bread which was to be the spiritual food of His countless followers.

B. Through Nature and Human Experience—The Parable

Our Lord could have, like the philosophers of ancient Greece, proclaimed His teaching in abstract propositions and exact

definitions. He could have enunciated religious truth in the form of a precise principle, then dissected and analyzed this principle, resolved it into its component parts, explained each in succession, and finally combined the parts into a whole. But ordinarily He does not do so. The Sermon on the Mount, it is true, enunciates the Beatitudes in literal statements which it afterwards illustrates by concrete examples. But even here the concrete element thickens and increases as the discourse proceeds.

Christ usually introduces lessons of great spiritual importance by means of a figurative statement. He employs the parable (a story drawn from nature or from ordinary human experience) as a means of opening men's minds to sublime supernatural truths. Like His miracles, Our Lord's parables engendered the proper mental attitude toward His teaching. As the parable began, the hearer's attention was turned in the right direction, his attitude became one of expectancy, and his desire to know was stimulated. The lively interest which the parable immediately aroused could not have been awakened by a dry statement or a precise theological formula. The hearer's interest became keener as the story proceeded and suggested a deeper meaning than appeared in the simple narration. Toward the end, the hearer drew from the story this deeper meaning or asked for an explanation. The images called up in his mind constituted an appropriate setting for the supernatural truth.

All this, as we have already indicated, is quite in conformity with what is recognized as best in contemporary pedagogy. No item of knowledge can gain admittance into the domain of the mind unless it first enters through the portals of one of the senses. A man who lacked all five senses could not possibly—save by a miracle—have any knowledge in his mind. All intellectual knowledge depends upon antecedent and concomitant sense-activity. The child as well as the adult is dependent on his senses for all knowledge and understanding. This is all the more the case when there is question of gaining knowledge of entirely spiritual and supernatural realities.

Secondly, man assimilates a given subject gradually and not in one act. He begins with apprehension, then passes on to understanding, and finally proceeds to application. In the first stage the child exercises principally his senses, in the second the intellect, and in the third his will and emotions. The teacher, in turn, must accommodate himself to this threefold process and patiently minister to the child's nature in order to make it yield the desired results. The teaching of the matter must begin by making the child see, if not with his bodily eye, at least with the eye of his imagination that which the teacher is expounding.

Our Lord fully realized that the mind of man—and especially the mind of the child—clings to sensible objects and grasps more easily whatever it can see. Understanding fully man's nature and powers, Christ adapted Himself to the intellectual aptitudes and needs of His hearers: He brought supernatural truths near to their senses by means of the parable. He narrated a fact from nature or daily life and made it the vehicle of a supernatural truth. By means of His simple illustrations truths in themselves difficult of comprehension were made intelligible to the multitudes. With the aid of the parable, doctrines sublime in their nature and far-reaching in their consequences were made utterly familiar to His listeners.

Christ's parables were based on the vital experience of His followers—that is, upon the customs, labors, thoughts, and feelings of those who listened to Him. Speaking of that great chapter of parables in St. Matthew's Gospel—chapter xiii, containing the parables of the sower and of the mustard seed, of the pearl of great price, and of the fishing net—a recent author points out how local scenes and actions gave Our Lord the suggestions for the parables: "On the nearby hill-slope a husbandman is scattering broadcast golden grain upon the fields; the birds of the air are unconsciously winging their way above their Creator's head, bringing food to their fledglings in the gigantic Oriental yellow-green mustard bush; on the highroad a merchant's caravan winds its dusty way to Capharnaum, and the merchant himself, seated on an Arabian

steed, is perhaps dreaming in hopeful desire of finding in this new market the pearl of great price that shall please his mistress of Theman; farther on, half-naked fishermen are drawing the night's catch to shore, sorting the good fish into their vessels and casting the others on the sands to perish" (J. M. Simon, *A Scriptural Manual*, New York City, II, p. 216).

Harmony between Natural and Supernatural Truths

In His discourses Christ continually refers to objects in nature and makes them reflect His heavenly truths. The clouds, rains, winds, and flood; the wheat, cockle, and mustard seed; the fruits, vines, and vineyards; the fig-tree, the lilies and grass of the field; the sunlight, rock, and mountain—all these are elevated to serve as vehicles of the highest and most magnificent verities of the supernatural order. These comparisons between supernatural realities and visible creation were easily made, for, since both are the work of the same God, they bear striking resemblances in many ways. There are two rays of light—that of supernatural revelation and that of natural truth. These two proceeding from a single Sun can never cross in conflict; reason can never be opposed to faith, but both must mutually bear witness to each other and to the primeval truth from which they originally spring. In the words of St. Paul: "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made" (Rom., i. 20). We read elsewhere: "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. xviii. 2). Men thus trained to see the harmony between God's teaching through nature and His teaching through revelation will not easily lapse into materialism—a danger which is very real today when one considers the orientation, temper, and viewpoint of contemporary natural science. Such men will not look upon the world as something complete in itself, with no need of a Creator to explain its origin and the ceaseless operation of its laws. Their faith will not be a form of belief quite remote and dis-

tinct from their other knowledge. They will clearly understand whence the world came, and whither it is going.

The parables were drawn, secondly, from human experiences and from the range of men's interests. The parables derived from the various domains of contemporary Jewish life, may be roughly divided into the following groups: (1) parables based on *family and home scenes*: the children and the dogs, the two sons, the vigilant servants, the friend at midnight, the prodigal son; (2) parables based on *agricultural life*: the sower, the seed cast into the ground, the tares or cockle, the great harvest and the few laborers, the laborers in the vineyard; (3) parables based on *social life*: the bridegroom and the wedding guests, the marriage of the king's son, the great supper, the poor guests, the last place at the feast, the ten virgins; (4) parables based on *economic life*: the hidden treasure, the pearl of great price, the rich fool, the five talents, the pounds, the unjust steward, the unmerciful servant; (5) parables based on the *religious life*: uprooted plants and blind leaders of the blind, the kingdom of heaven and of Satan, the Pharisee and the publican.

These parables were at all times perfectly adapted to Our Lord's audience. If He noticed among His listeners men of different professions and of different capacities, He uttered (e.g., in the thirteenth chapter of St. Matthew's Gospel) one parable after another, touching with one the apperceptive masses of one group of persons, with another a second group, and so on, until His lesson had been inculcated in the minds of all His hearers. To the farmers of Galilee He spoke of the sower, of the wheat and the cockle, of the seed cast into the ground; to the Judean shepherds He spoke of the sheep and sheepfold; to women He spoke of the leaven; to the merchants He spoke of pearls and treasures; to the fishers He spoke of fish and fishing nets; to the husbandmen He spoke of vines and vineyards; and to the householder of laborers, servants, and stewards. In each instance, Christ associated the truth with something which was vital in the experience of His hearer and which later would serve as a continual reminder of a

supernatural truth. Thus, the husbandmen could not look at the vine and branches, nor the shepherd at his sheep, nor the fisherman at his nets, nor the farmer at his crops, without recalling the truth which Christ in His parables associated with these objects. With each subsequent observation, the object recalled that lesson and engraved it more deeply upon the mind. The things and events on which Christ based His parables were not peculiar to Palestine, but fall within the universal and perennial experience of man. Hence, the value of parables and similar stories was not transitory but lasting.

In conclusion, let us note the essential difference between Christ's catechetical method and a method frequently used in our classroom. The latter procedure may be described as follows: the catechism text is read, then one word after another briefly explained, and then the text is repeated over and over until the children become fully familiarized with the terms. The whole chapter, which is handled and explained in this way, must be memorized at home. In the next lesson it is repeated word for word. If the child fails to answer immediately, he is prompted by the first word. Such a method will in most instances fill the children with disgust for religion. It lays too much emphasis on the dead letter. Sentences so painfully hammered into children will soon be forgotten. The unassimilated abstract formulas, instead of promoting religious life, will become non-functional memory loads and dead accumulations, and will soon be expelled from the mind.

The Catholic Child in the Public School

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Our public schools are proud of the policy of being non-sectarian. In theory, and usually in practice, that means that no public school will show preference in any way for any one denomination. In the first place, then, the public school child will be more or less trained to the idea that his religion is a personal thing, and as such is no better than anyone else's religion. Therefore, in an atmosphere of that kind, I imagine a child would be afraid to give the impression that he considers his religion exclusively true; yet, at least for a Catholic child, that is the belief he should hold on to. You see the problem.

Many a well-meaning public schoolteacher might consider herself a model of fair play if she simply refrained from saying anything uncomplimentary about Catholics. I was very much impressed as a child of seven going to public school for six months when my teacher told me that "Catholics are not bad people when you get to understand them." It was the first shock I ever got about my religion; it bothered me for a long time. Another part of the same problem is this: a public school child is not prepared to accept with reverence the teacher of religion or religious teaching. Our nuns and priests hold a certain fascination for the Catholic school child; they are trained from the first to revere them; they understand very quickly that in every contact these persons represent God in one way or another. The public school child will be much slower to arrive at that mentality, particularly if he is forced during playtime to go to religion class. That means our teaching about religious truths will not be so readily accepted by the public school child.

Some time ago a young priest, whom all would admire for his zeal, was taking a group of public school children home after their weekly instruction. He had been teaching them

about the Holy Eucharist that day; as he was driving along, one of the children asked a question about the Holy Eucharist which set the rest giggling. The priest insisted it was a good question and undertook to explain further. When he finished there was silence in the back of the car, but out of the silence he heard one little girl say to another: "Do you believe all that junk?"

Not long ago, one of our seminarians was instructing a group of eight or ten Catholic boys in a high-class, non-sectarian boarding school. The boys would be in our equivalent of the sixth grade. After his short instruction on the main points of the Trinity, the seminarian undertook to find out what the boys had learned. One of them—the child of at least one Catholic parent, mind you—stood up and said: "I don't believe any of that stuff and I never will." Now, the school in question could never disapprove of that child's attitude, nor would the other eight or nine boys see any reason for not thinking the same way.

Without meaning to generalize from particulars, I think it is safe to say that we have a difficult mentality to deal with in the public school child; at least, it is decidedly different, and it creates a problem out of which should spring certain principles.

Principles Arising from This Mentality

One principle is this: difficult or not, the fact remains that *the public school child needs more religious training*, or more intensive religious training, than the Catholic school child. There are undoubtedly some situations where Sunday School or the correspondence course or the vacation school is the most that can be done under present conditions. But the important thing is not to be satisfied with this if more is possible. Bishop Walsh of Charleston, speaking at the Rochester meeting in 1935, says in part: "There should be at least two sessions of the class in religious instruction a week, three if possible. With a full appreciation of the difficulties involved in carrying out this suggestion, I earnestly urge it. I am fully convinced that a class once a week will never really engage the mind and

heart or the child" (Rochester *Proceedings*, 1935). The Bishop is announcing what he deems necessary; imagine how much more we have to do before we have begun to equal the religious training desirable, or somewhat in proportion to the contrary pull. When nothing else is possible, we must then depend upon a more intensive training in the short time at our disposal.

A second principle is this: *we shall have to keep in closer contact with the public school child than with the Catholic school child.* Again this may have to be a matter of intensity; we shall have to exert a strong attraction on the child by whatever means, and at the same time we shall have to develop in him a sense of reverence. It will never do to let him think he is an outsider, and this particularly where he is in public school through no fault of his own. He will have to be given plenty of activity around the church, and even the school if there be one.

A third principle is this: *we shall have to teach the public school child with his attitude of mind constantly before us*, until we are sure it no longer exists. Many teachers are not apt to be aware of this attitude; or if they are, they may be at a loss to know how to counteract it in their teaching. This must apply particularly to the moral training given in catechism class; doctrinal instruction alone will make little change.

What to Teach

If you take simply the question of doctrine to be imparted, we are well supplied with schedules. For the grade schools—and that is our chief concern at present—one could not do better than follow the prospectus of the National Confraternity, viz., *School Year Religious Instruction Manual*. It was compiled upon the general experience of teachers of public school children, and it incorporates good proportions of Catechism, Bible History, and general Catholic practice. The prospectus itself insists that the "primary concern of the busy catechist in the use of all materials should be to instill ideals, to develop ideas, to impart knowledge, to foster spiritual growth, and to train in right conduct. To this end each lesson should be

made as attractive as possible." Another important hint is to "make suggestions for practical application of religious truths to the everyday life of the pupil and discuss the application with the class" (*Introduction*). The Baltimore Catechism, or any other approved, graded catechism, a Bible History, and a New Testament are ample materials for a good religious foundation, and with them the program of the Confraternity can easily be applied. In passing, I might mention a little known but useful plan-book for Sunday School teachers. It is called *The Sunday School Year—Teacher's Plans* (by the Rev. Charles F. Kelly; published at \$1.00 a copy, 505 Lombard St., New Haven, Conn.). Although prepared for special needs in one particular Sunday School, the plans might be found useful anywhere. With each lesson-plan there is a convenient blank page for the teacher's notes. However, it would be well to hold on to the Catechism as a basis for teaching. So far as I know, any system which forfeits the Catechism is at best experimental, and we cannot afford to experiment on public school children. Every teacher should have a copy of the *Manual of the Confraternity of Christian Doctrine*. Wherever the plans of the Confraternity have been followed, there has been at least some success; in some places it has been phenomenal. The closer we all follow a definite plan for what to instruct, the more likely we shall be to give out the whole doctrine without serious omissions. But it is mainly up to the teacher to approach this work with an awareness of the mentality he is dealing with; no plan or prospectus or schedule can take the place of good judgment on the part of the teacher. With what state of mind, then, is the teacher going to impart the doctrine in these schedules? In other words, *how* is the teaching to be done?

How to Teach

The first principle to be thought of in teaching a public school child is this: *I teach to produce action immediately*. Consider that lesson wasted which does not assign something to be done as well as something to be known. As the Con-

fraternity Manual says, the application of the lesson must be discussed in class. The children should go out with a definite practice; they should be examined in the next lesson on that practice. One plan, in operation in the Archdiocese of Detroit and elsewhere, assigns for each lesson five "Practices for me." The child chooses one of the five and makes himself accountable for carrying it out. The only way to counteract a mentality of religious indifference—and that is the danger among public school children—is to keep the child constantly busy *doing* religious things. He will then see that his religion demands more of him than other religions do, and he will come to see the difference, not so much from the arguments of the teacher, as from the practices in his own life. Of course, anyone can see that these practices will have a fine effect on most parents, too; and it is the parents' mentality which is often your greatest obstacle in the formation of a Catholic character.

I use the word *Catholic* character deliberately. In teaching Catholic doctrine we should be forming, not merely a good character, but a Catholic character. The public schools offer some character training, but apart from religion. We know that this training cannot be separated from religion. The principles of Christ are the great animating forces for the mind, and the will acts upon and chooses as good what the mind perceives as true. Divine grace can act properly only through the truth, and it is divine grace which forms the Catholic character. The character training given in the public school is not sufficient for salvation; it takes divine grace to save us.

How will you teach? You will teach every lesson with the hope of developing a supernatural viewpoint in the child. As soon as you finish giving the first lesson of the Catechism, you should be expecting the child to see the things around him in some relation to God. You will examine him to see if he sees God's work in the skies, in the meadows, in the brooks, the animals, and the children with whom he plays. When you have taught him about Christ's agony, you will

examine him to see if he has put up with discomfort and hardship in the same spirit as Christ had in His passion. If he has not, then his character training is not Catholic. When you teach him about the Sacrament of Baptism, you will examine him to see if he considers his obligations greater than the obligations of non-Catholics. If he does not, he is lacking something important in Catholic character development. You will insist, not that he go into a public school and start an argument about religion, but that he bring special attention to the Catholic religion by his conduct as a child of God. If he has failed to do that, more training is needed for his character. If he acts the part of the Christ-child in the school and at home, your teaching is a success; if he does not, he needs more intensive training. If he has learned that honesty is the best policy, it is your business to teach him that it is God's policy; if he has learned that it is low and mean to lie, he must learn from you that God's enemy is the father of lies. If he has learned that it is nasty to be impure, he must learn from you that impurity cuts him off from God. In a word, the child you are training must see things always from God's viewpoint. There is the aim in all your instruction, and it must be intense and relentless in the training of the public school child.

Project work, pictures, and a hundred different activities will all contribute to keeping this new mentality alive. You cannot give a course in apologetics or church history to grammar school children, but you can train them to look to you for religious knowledge and to suspect anything which does not conform to your teaching. Since your standards are higher, you will easily win the confidence of a child and bring to his lips all doubts and questions that may come up in the course of a school day.

Conclusion

Of course, the zeal required to do this work well must be practically indefatigable. Anyone with less zeal will succumb to despair. All that I could point out in this article, however,

is that we must be aware and conscious of what might be safely called a "non-Catholic, indifferentist mentality" in the Catholic children who are attending public schools. It may well be that many teachers could make the mistake of forgetting that nearly obvious fact simply because they do not keep it before them as a guiding preoccupation of mind.

For me to assume that I have given more than a few hints on this problem would certainly be a display of ignorance; but what I do assume is that otherwise excellent teachers of Catholic children in public schools will find solutions to their individual difficulties if they remain constantly aware of this state of mind in the children they are trying to draw to Christ. In conclusion, I feel it would be a real service to these teachers to remind them that the Mission Helpers of the Sacred Heart in Towson, Maryland, have devoted their foundation and their lives to this particular kind of religious instruction with phenomenal success. They can be of incalculable assistance to all who are seeking information about this difficult and very actual problem.

Efficiency in Teaching Catechism

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In discussing the subject of efficiency in teaching catechism, the question that naturally presents itself first is this: "What constitutes efficiency in the teacher of Christian doctrine?" Evidently the standard of efficiency to be sought in the teaching of this branch is not the same as that which is the goal of success in the teaching of the other subjects in the school curriculum. For in the classes of geography and history and mathematics the purpose of the teacher is merely to guide her pupils to the *knowledge* of these subjects, but in the class of Christian doctrine she must instill not only knowledge but also *enthusiasm* and *love* for the sacred things of which she treats. Unless this objective is attained, she cannot consider herself an efficient teacher.

The teacher of Christian doctrine must undertake her task with a deep appreciation of the preëminence and the excellence of this factor of Catholic education. She must realize that it is immeasurably more important that the children be trained in Christian doctrine than in any other branches which make up the course of study. For in the catechism class she is concerned, not with a natural phase of learning, but with a science that is supernatural, a science that deals with God and things divine. In the other classes she is treating topics that directly help towards success in the present life; in the class of Christian doctrine she is imparting truths adapted to aid immortal souls to win eternal happiness beyond the grave. In the case of the majority of the children of our parochial schools, the religious instruction they receive in the classroom makes a deeper impression on their minds and exerts a more lasting influence on their future conduct than the lessons they receive from their parents, even though these are devout and zealous Catholics. It often happens that mature men and women guide their conduct and make even the most momen-

tous decisions by what they learned from the Sisters in school years before.

The teacher who is charged with the task of imparting Christian doctrine must ever bear in mind the dignity and the importance of this field of labor, if she hopes to make her work truly efficient. In a certain sense, she participates in the mission which the Son of God committed to the Apostles and to their successors in the episcopate, when He said: "Going therefore, teach ye all nations." The teacher of religion must give to the preparation of her Catechism lesson all the time and attention it requires, and to the conducting of the class the very best of her pedagogical skill. It betokens a sad distortion of values when a Religious spends hours in preparing for her classes in the secular branches, and then barely glances at the Catechism lesson. She may indeed be familiar with the questions and answers given in the text, but if that is the extent of her preparation, she is unsuited and unworthy to fulfill the sublime task of teaching Christian doctrine.

First Condition for Efficient Catechesis

If the actual presentation of Catholic truth in the classroom is to be efficient, it must be, in the first place, *intellectual*. The doctrines of our Faith must be proposed in such a manner as to be understood by the children. The fact that a teacher succeeds in drilling her pupils in memory work so thoroughly that they can recite the whole lesson in parrot fashion is no sign of efficient teaching. I do not wish to imply that the memorizing of the catechism is to be disparaged. I frankly confess that I agree with those teachers who regard this as necessary. But to regard the memorizing of the lesson as the entire sum and substance of the class, or even as its principal factor, is a grave mistake. Memory merely lays the foundation; on this the intellect must build a coördinated understanding of the truths of faith. Even the youngest child can acquire some intellectual grasp of what he recites, and it is the task of the teacher to point out to him the way to this reasonable perception of Catholic doctrine. I do not say

that this is always easy, for our creed embraces truths so exalted that even the most learned theologian can obtain only a feeble understanding of them. Those truths which we call mysteries of faith are so sublime that they transcend the natural intellectual powers of even the highest of the Angels. Some understanding of these truths is possible even to a child, if they are presented in a manner adapted to his limited mental abilities.

For example, the teacher should not be satisfied with impressing on the memory of her pupils the revealed truths that in God there are three persons and one nature, while Christ is one person possessing two natures. She must also try to give them some idea of the distinction between nature and person. She cannot rest satisfied with her explanation of sanctifying grace until her pupils are vividly aware of the fact that grace is a new life—a life analogous to the natural life that animates the body, a life that is a sharing of the life of God Himself. A clear understanding of what the Catechism means when it says that to commit a mortal sin a person “must be mindful of the serious wrong and must fully consent to it,” should be imparted to every Catholic child as an essential requirement for the proper formation of his or her conscience. The points of difference between a Sacrament and a sacramental—the former established by Christ, possessing in itself the power to give grace, the latter established by the Church and deriving its efficacy from the prayers of the Church and from the devotion of the recipient—must also be explained in detail, lest the child put Sacraments and sacramentals on the same plane.

These are but a few examples of what is meant by an intellectual perception of Catholic doctrine. To impart such an understanding the teacher must utilize examples, analogies, stories, blackboard-drawings, and the other methods of sound pedagogy which help towards the presentation of abstract, exalted truths in concrete, tangible form. The teacher must not imagine that this is an easy task, either for herself or for her children. The notion proposed by some modern

writers on the art of teaching to the effect that all effort and difficulty can be eliminated from the process of learning, that classwork can be made a kind of fascinating game, is absurd. A good teacher can make her classes interesting, but she cannot produce solid intellectual development in her pupils unless both she and they contribute strenuous mental effort.

Second Requirement for Efficient Teaching

The second requirement for efficiency in the teaching of Catholic doctrine is that the teacher present the truths of religion in what is technically known as the *apologetic* form. This does not mean that the pupils should be taught to apologize for their faith, but rather the very contrary. It means that they should not only learn the teachings of Catholic faith, but should also be trained to answer the objections which are frequently brought against them. For example, in treating the subject of original sin the teacher must point out the reply to the charge that it is unjust on the part of God to hold us responsible for a sin committed by our first ancestor. In discussing the infallibility of the Pope, she must assure herself that the children perceive the fallacy in the oft-repeated objection that by virtue of this doctrine Catholics believe that the Pope can never make a mistake, no matter what he says or does. In her instructions on the doctrine of eternal punishment she must emphasize the shallowness of the argument to the contrary, so frequently alleged by non-Catholics, on the ground that the Catholic teaching on this subject is opposed to the truth that God is all-merciful.

Just as in military tactics the best defense is an attack, so too we can defend the truths of the Catholic Faith most efficiently by carrying the battle into the enemy's camp—and the teacher of Christian doctrine should drill her pupils in this type of Catholic apologetics. Thus, in treating of mysteries and of the virtue of faith, she should explain how we can disprove the hypothesis of those who claim they do not believe anything they cannot understand, by pointing out that in fact they are constantly accepting the word of their fellow-

men on subjects they themselves cannot comprehend. In discussing the apostolicity of the Catholic Church the teacher should develop the historical argument against Protestantism from its lack of apostolicity, since all the Protestant denominations arose centuries after the death of the Apostles. In connection with the indefectibility of the Church she should develop the forceful argument for the divine origin of the Church found in the fact that the Church has survived for almost 2000 years, despite all manners of persecution and trials. In a word, the teacher of Christian doctrine should aim to make her pupils zealous apostles of divine truth.

Third Requirement

Thirdly, to be thoroughly efficient, the teacher of Catechism must present the teachings of the faith, not as separate truths, but as one harmonious, correlated body of truth. For example, she should be able to link up the doctrine of the Communion of Saints with the doctrine of indulgences—since indulgences are possible just because that great union of souls, with Christ as their Head, has laid up treasures of satisfaction for the members of the Church. She should be capable of pointing out the parallel between Adam's headship of the human race, which brought about our spiritual destruction, and that of Christ which procured our restoration to the dignity of the children of God. She should be able to show that the right of the Catholic Church to legislate for the marriage of all baptized persons—which is mentioned in the lesson on Matrimony—actually depends on the fact, spoken of in the lesson on Baptism, that the character imprinted on the soul by Baptism makes the recipient subject to the laws of the Catholic Church. These are but a few of the innumerable possibilities of coördinating the truths of faith, but they serve to illustrate one of the most important qualifications of an efficient teacher. She must help her pupils to realize that the Catholic religion is like a majestic symphony, every note of which must be heard in proper correlation with the rest, in order that one may appreciate the beauty of the whole.

Fourthly, the teacher of Christian doctrine must efficiently point out to her pupils the influence the truths of our holy Faith should have on their own lives. Each of the doctrines of our religion contains a message of personal significance for Catholics, each is an inspiration to virtue. This does not mean that the teacher must be constantly moralizing in a pedantic fashion. In many instances it suffices merely to present the truth in its full significance—the lesson is evident. Thus, the love of God for human souls manifested through the Passion of Christ can be described in such a manner that the lesson is obvious: we must love God in return for His infinite, eternal goodness.

Two Teaching Errors to Be Avoided

In the inculcation of moral principles the teacher must be on her guard against two faults. First, she must not give the impression that virtue is a purely negative thing, the mere avoidance of evil. Thus, the fourth commandment of God is not simply a prohibition to disobey; it is also a positive precept to exercise love and reverence and assistance toward parents and other lawful superiors. The sixth commandment does not merely forbid impurity; it requires us to practise the glorious virtue of chastity, after the example of Jesus and Mary and the Saints of God. Secondly, the teacher must be careful not to go beyond the bounds of Catholic moral principles in denouncing sin. Particularly must she avoid designating as a mortal sin what in reality is a venial sin, or perhaps no sin at all. A teacher would be doing wrong if she gave her pupils the impression that they sin gravely if they use in vain the name of God, or even the Holy Name of Jesus, or if they misbehave slightly in church, or if they appropriate for their own use the money given them by their parents for the collection. Mistaken notions about the gravity of such faults may, indeed, induce some children to avoid them, but on the part of other children these ideas may be the occasion of sins which, from the standpoint of their own conscience, are mortal.

The teacher of religion must never be discouraged at the lack of coöperation that she will inevitably meet on the part of some of her pupils. This is not necessarily a mark of incompetence in her method of teaching; it may be only an illustration of the fact that the things of the spiritual order are not appreciated by some human beings. The priest encounters the same lack of response and hardness of heart in his dealings with some members of his flock; and no matter how excellent may be the pedagogical ability of a teacher, no matter how ardent her zeal, she will have the same experience, to a greater or less extent, perhaps even among the brightest of her pupils. It simply bears out the saying of Our Lord—that some of the seed of divine truth falls on stony ground. He Himself received only opposition and indifference from many to whom He preached. But let the devoted teacher console herself with the realization that, if she gives to her work the best of her ability, through the helping power of God's grace much of the divine seed she implants in the minds and hearts of her pupils will spring up and yield fruit a hundredfold.

Scriptural References for the Revised Baltimore Catechism

By THE REVEREND G. H. GUYOT, C.M.
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Lesson 34 (Concluded)

Question 450. In case of sudden or unexpected death a priest should be called always, because absolution and Extreme Unction can be given conditionally for some time after apparent death.

Luke 8, 41-56:

Even though the daughter of Jairus had died, Our Lord told the grief-stricken father not to weep, and He went on to bring back to life the dead daughter. So, the priest will come as quickly as he is called, even though death has already set in.

Question 451 (No. 1, 203). Holy Orders is the Sacrament through which men receive the power and grace to perform the sacred duties of bishops, priests, and other ministers of the Church.

(a) Luke 22, 19:

The Apostles are ordained and are told to offer the Body and Blood of their Master as He has just done. The power of sacrifice is indicated.

(b) Hebrews 5, 1; 8, 3:

The functions of the priesthood are pointed out by St. Paul: to offer the gifts and sacrifices of men to God.

Question 452. That a man may receive Holy Orders worthily it is necessary, first, that he be in the state of grace and be of excellent character;

(a) Hebrews 4, 14-16; 7, 24-27:

If our high priest, Christ, is undefiled with sin, and is of irreproachable character, so ought His priests be without sin (that is, in sanctifying grace) and be of excellent character.

second, that he have the prescribed age and learning;

(b) Numbers 8, 23-25:

The Levites could minister in the Old Law between the ages of twenty-five and fifty; it is fitting, then, that the Church should prescribe a certain age for her priests before ordination.

(c) Malachias 2, 7:

The prophet asserts that the lips of a priest shall keep knowledge.

third, that he have the intention of devoting his life to the sacred ministry;

(d) Titus 1, 5-9:

St. Paul gives the character he expects in priests, then outlines the duties of their ministry, implying an intention of fulfilling them.

fourth, that he be called to Holy Orders by his bishop.

- (e) I Timothy 5, 21-22: Timothy, a bishop, is told not to impose hands lightly on any man.
- (f) Hebrews 5, 1-10: Christ is a priest because He was called by God to be one according to the order of Melchisedech; so, no one can become a priest unless called by his bishop.

Question 453. The effects of ordination to the priesthood are: first, an increase of sanctifying grace;

- (a) Luke 22, 19: A priest is called by God to offer the sacrifice of the Body and Blood of Christ. God would not call a man to this high office without giving him the grace to fulfill it. And since sanctity is demanded for such a high office, we can say that God will give an increase of sanctifying grace.

second, sacramental grace, through which the priest has God's constant help in his sacred ministry;

- (b) Luke 22, 19; Titus 1, 5-9: In view of the duties of the priest we can assert that God will give all the grace necessary for them.

third, a character, lasting forever, which is a special sharing in the priesthood of Christ which gives the priest special supernatural powers.

- (c) Psalm 109, 4; Hebrews 5, 1-10: While there is nothing in Sacred Scripture with regard to the character of the priesthood, yet the everlasting notion of the priesthood is given in the words of these texts. Since Christ's priesthood is forever, so is that of those ordained, for they participate in the priesthood of Christ.

Question 454. The chief supernatural powers of the priest are: to change bread and wine into the body and blood of Christ in the Holy Sacrifice of the Mass, and to forgive sins in the Sacrament of Penance.

- (a) Luke 22, 19-20: The power to offer the Body and Blood of Christ is given.
- (b) John 20, 21-23: The power to forgive sins is bestowed upon the Apostles by Our Lord.
(N. B. For an explanation of these texts the reader should refer to Chapters 27 and 29.)

Question 455. Catholics should show reverence and honor to the priest, because he is the representative of Christ Himself and the dispenser of His mysteries.

- (a) Luke 10, 16: Our Lord tells the Apostles (and their successors) that who hears them hears Him, and who despises them despises Him. The priest then represents Christ.
- (b) Matthew 28, 18-20; Luke 22, 19-20; John 20, 21-23: Note how the priest fulfills all the duties of Our Lord while He was on earth.

Question 456. The bishop is the minister of the Sacrament of Holy Orders.

- 1, Timothy 5, 21-22; Titus 1, 5: Both of these men were bishops, an indication that in the early Church ordination was reserved to bishops. (N. B. The term "bishop" in the New Testament is somewhat ambiguous. A "bishop" means "overseer." He was always a priest, but whether all "bishops" then had episcopal powers is not known.)

Lesson 35: Matrimony

- (a) Genesis 2, 18-24: In verse 24 Moses has recorded for us the institution of marriage by God: it shall be between one man and one woman; it shall be stronger than the bond that exists between parents and children; it shall be a union of the flesh.
- (b) Matthew 19, 1-12: Our Lord declares that matrimony is indissoluble, and reaffirms the institution of marriage by God.
- (c) Ephesians 5, 21-33: St. Paul writes of the sanctity of marriage and of the obligations of husband and wife towards each other; he argues from the sanctity of Christ and the Church, and from the union that exists between Christ and His Church.

Question 457 (No. 1, 204). Matrimony is the sacrament by which a baptized man and a baptized woman bind themselves for life in a lawful marriage and receive the grace to discharge their duties.

- (a) Matthew 5, 31-32; 19, 1-12: The unity and indissolubility of marriage are taught in these texts. Since God imposes these obligations upon married couples, we know that He grants the grace necessary to fulfill these obligations.
- (b) John 2, 1-11: Our Lord is present at a marriage and works His first miracle in favor of the young couple. He thereby sanctifies this marriage, and indicates the goodness (at least) of this state of life.
- (c) John 3, 5: Baptism is necessary for entrance into the kingdom of heaven; it is the gateway to the other sacraments. Since then matrimony is a sacrament it must be preceded by baptism.

Question 458. The chief duty of husband and wife in the married state is to be faithful to each other and to provide in every way for the welfare of the children God may give them.

- (a) Genesis 2, 18-24; Matthew 19, 1-12: God in instituting marriage pointed out the unity and indissolubility of this state of

- life (verse 24); husband and wife then have an obligation to be faithful to each other, for they are two in one flesh.
- (b) Tobias 4, 13: Tobias is admonished by his father to be faithful to his marriage vows.
 - (c) Ecclesiasticus 30, 1-13: The duties of parents towards their children are outlined.
 - (d) Ephesians 6, 4: St. Paul urges fathers to instruct their children.

Question 459. The bond of the sacrament of Matrimony lasts until the death of husband or wife, because Christ has said: "What therefore God has joined together, let no man put asunder."

Matthew 19, 6: The quotation is found in this text (cf. Genesis 2, 24; Matthew 5, 31-32).

Question 460. By the unity of the sacrament of Matrimony is meant that the husband cannot during the life of his wife have another wife, nor the wife during the life of her husband have another husband.

- (a) Genesis 2, 24: The unity of marriage is indicated in the very institution by God. "A man shall . . . cleave to his wife. . . . They shall be two in one flesh." The singular in the first part, and two in one flesh refer to the unity of marriage.
- (b) Matthew 19, 1-12: Our Lord reaffirms the unity of marriage as instituted by His Father.
- (c) Ephesians 5, 21-33: The unity of marriage is pointed out by St. Paul as a type of the union that exists between Christ and His Church. Just as Christ will never have another (Mystical) Body, and as the Church will never have another Head, so a husband should never have another wife (as long as the one lives), and a wife should never have another husband.

Question 461. Every true marriage between a baptized man and a baptized woman is a sacrament, because Christ Himself has raised every marriage of this kind to the dignity of a sacrament.

Matthew 19, 1-12; John 2, 1-11: It is not known exactly when Our Lord raised matrimony to the dignity of a sacrament. Some authorities claim that it was on the occasion mentioned in Matthew 19; others say that it was at the marriage feast of Cana, John 2. That marriage is a sacrament and that it was raised to this dignity by Our Lord are indisputable facts, even though the time of the elevation is not known to us.

Question 462. The Catholic Church alone has the right to make laws regulating the marriages of baptized persons, because the Church alone has

authority over the sacraments and over sacred matters affecting baptized persons. (N. B. See Chapter 11, The Catholic Church, where the authority of the Church is discussed.)

- (a) John 3, 5: By baptism a person is able to enter the kingdom of heaven. By baptism a person becomes a member of the kingdom on earth, the Church, and becomes subject to the Church.
- (b) I Corinthians 7, 1-16: Note how St. Paul regulates marriage and matters pertaining to marriage. If Paul could do this, then how much more the Church, for Paul is but a member—a leading member, yes, but still only a member—of the Church established by Christ!

Question 463. Regarding the marriages of baptized persons, the State has the authority to make laws concerning their effects that are merely civil.

- Romans 13, 1-7: St. Paul says that all authority is from God; hence that the faithful should obey the prince, that is, the State. While he says nothing with regard to marriage, yet he points out the principle of obedience to the State, and once granted that the State has the right to make laws concerning the civil effects of marriage, then Catholics are obliged to obey them.

Question 464. To receive the sacrament of Matrimony worthily, it is necessary to be in the state of grace, to know the duties of married life, and to obey the marriage laws of the Church.

- (a) Matthew 19, 1-12;
Ephesians 5, 21-33: While there is nothing in Sacred Scripture to indicate that matrimony is a sacrament of the living, and therefore to be received in the state of grace, yet the sacredness of marriage—its institution by God, its analogy to the union between Christ and the Church—implies that it should be received only in the state of grace.
- (b) Genesis 2, 24; 1, 28;
Ecclesiasticus 30, 1-13;
Ephesians 6, 4: In these passages we find outlined the duties of marriage: the unity and indissolubility of marriage, the obligation to beget children, and to instruct them. To these should also be added St. Paul's injunction with regard to the marital obligation, I Corinthians 7, 2-5.
- (c) Matthew 16, 18-19;
18, 15-18; 28, 18-20: The authority of the Church with the consequent obligation of the faithful to obey is indicated in these passages. Since the Church has the right to make laws with regard to marriage, the faithful have the obligation to observe them.

Question 465. The laws of the Church require a Catholic to be married in the presence of the parish priest, or the bishop of the diocese, or a priest delegated by either of them, and before two witnesses. (N. B. There is nothing in Sacred Scripture with regard to this.)

Question 466. The chief effects of the sacrament of Matrimony are: first, an increase of sanctifying grace; second, the special help of God for husband and wife to love each other faithfully, to bear with each other's faults, and to bring up their children properly.

Genesis 1, 28; 2, 24;
Matthew 19, 1-12;
Ephesians 5, 21-33:

Since marriage is so sacred, even a sacrament, then we know that its reception will mean the increase of sanctifying grace in the souls of the married couple. And since its obligations are many and difficult, we know that God will give all the help needed to carry out these obligations.

Question 467. To prepare for a holy and happy marriage, Catholics should: first, pray that God may direct their choice;

(a) Genesis 24, 1-13: Even as Eliezer, the servant of Abraham, prayed that God would direct him to a suitable wife for Isaac, so ought Catholics pray that God will grant them suitable husbands or wives.

second, seek the advice of their parents and confessors;

(b) Ecclesiasticus 3, 3-11: Children are admonished to obey and to follow the judgment of their parents. This may be applied to the question of marriage.
(c) Ecclesiasticus 6, 18-24: The author admonishes his readers to obey wisdom and the wise. So, those who are to be married should seek the advice of their confessors.

third, practise the virtues, especially chastity;

(d) Judith 15, 10-11: Judith is praised for her practice of chastity; she should be an example to the young.

(e) Wisdom 4, 1:

Chaste people are praised.

(f) I Corinthians 6, 15-20: Because our bodies are the temples of the Holy Spirit, we should be chaste.

fourth, frequently receive the sacraments of Penance and the Holy Eucharist. (N. B. See under Lessons 28 and 29: Holy Eucharist and Penance.)

Question 468. Catholics can best obtain God's blessing on their marriage by being married at a Nuptial Mass and by receiving Holy Communion devoutly.

Tobias 7, 10-8, 10:

If Tobias and Sara prayed for three days before entering upon marriage, then Catholics should certainly be married at a Nuptial Mass and receive the body and blood of the Lord.

The Teaching of Religion in the Home

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From the very beginning of the modern catechetical crusade in the United States, which has enjoyed so gratifying a development under the auspice of the Confraternity of Christian Doctrine, great emphasis has been placed on the teaching of religion in the home and on the necessity of preparing parents for this important duty. Public-school educators are awakening to the fact that the large bulk of America's children are growing up into a godless generation. Chaplains in the armed services are deploring the lamentable ignorance in matters of religion on the part of hundreds of thousands of young men who are called upon to face death, with little of spiritual strength or supernatural help to support them. We are all concerned with the alarming problem of youth delinquency, and most social leaders who have given any thought to the subject despair of a solution unless parents can be reawakened to their responsibility to provide religious instruction and moral training for their little ones in the sanctuary of the home. There is quite general agreement that church, school, and social agencies will labor in vain to produce men and women of sound principles, high ideals, and noble character, if parents neglect to do their part in the religious formation of their offspring.

Pope Pius XI, in his great Encyclical on the Christian Education of Youth (December 31, 1929) wrote as follows: "The family, therefore, holds directly from the Creator the mission and hence the right to educate its children, a right inalienable because inseparably joined to the strict obligation. And as this duty on the part of parents continues up to the time when the child is in a position to provide for itself, this same inviolable parental right of education also endures." This duty of parents is expressed with precision and clarity in Canon 1113 of the Code: "Parents are under

a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being."

If parents are properly to fulfill their rôle as educators of their children, they should be prepared to do so. Pope Pius XI, in the Encyclical just mentioned, called "attention in a special manner to the present-day lamentable decline in family education." His Holiness went on to say that "the offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children many parents have little or no preparation, immersed as they are in temporal cares."

The Supreme Pontiff implored "pastors of souls, by every means in their power, . . . to warn Christian parents of their grave obligations. And this should be done, not in a merely theoretical and general way, but with practical and specific applications to the various responsibilities of parents touching the religious, moral, and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives."

Program for Parent-Educators

If all Christian parents were mindful of their duty to prepare their offspring for the responsibilities of adult life, and particularly for the high vocation of sacramental parenthood, we should not now find fathers and mothers so inadequately trained to function as educators of their children. Even then, however, young parents especially could profit by further teaching and direction as their home is blessed with offspring and they are confronted with the round-the-clock problem of rearing their little ones in the knowledge and love and service of God. Confronted as we are with parents who have come to maturity in an age marked by the "lamentable decline in

family education" of which Pope Pius XI wrote, it becomes even more critically necessary to foster an intensive program for parent-educators.

The Confraternity of Christian Doctrine recommends that parent-educator clubs be formed. Eight to twelve parents, fathers and mothers, are enrolled in a group which meets at regular intervals "to discuss ways and means of teaching religion to their children in the home and of forming the characters of their children on Christian principles."

Each parent-educator club has a spiritual director, a discussion leader, a secretary, and a librarian. Meetings should be held once a week for a period of eight weeks in the fall or early spring, and each meeting should last for about an hour or an hour and a quarter. The home of a member, or any centrally located place, is suitable for meetings. Each session opens with prayer, roll call, and brief review of previous chapters. In the discussion period proper, the members in turn read brief passages from the textbook while the others follow silently; the leader then develops discussion according to the discussion aids given in the textbook. The chief feature of this procedure is "a profitable analysis of the text in a coöperative effort," although members of the group are encouraged to propose questions of their own which pertain to the day's assignment.

The Parent-Educator Committee of the Confraternity of Christian Doctrine has published a series of five excellent little manuals for the special use of such discussion groups. Each booklet contains seven or eight chapters in which recognized leaders in the field of family education and parents who have earnestly tried to rear their children according to the mind of the Church, give practical suggestions as to both content and method of home religious education. The language is simple, illustrations and examples are abundant, and applications are made on pre-school, elementary-school, and high-school levels. Each chapter is supplemented with discussion aids and followed by a list of religious practices. Titles now available in this new series of "The Parent-Educator" are:

Vol. I. Parental Responsibility; Vol. II. Teaching Prayer in the Home; Vol. III. Teaching Obedience in the Home; Vol. IV. Teaching Honesty in the Home; Vol. V. Teaching Christian Citizenship in the Home (20¢ each; National Center, Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, Washington 5, D. C.).

Leaflets on Home Religion

Wide and successful use has also been made of the "Religion in the Home" leaflets issued by the Paulist Press. There are twelve leaflets, one for each month of the year, for parents of pre-school children, and a similar set of monthly leaflets for parents of elementary-school children. These four-page leaflets are neither elaborate nor exhaustive. They were written "to show parents how they may help their children to put into practice the teachings of the Faith, to show them how they may live a Catholic life." An idea of the subject-matter of these leaflets may be gleaned from the following outline of content of the January leaflet in each set: Pre-school leaflet—Practice of the month, the Morning Offering; news from other parents; visits to the church; use of scrap-books; the Manager; virtue of the month for parents; pedagogy for parents; books; hymns. Elementary-school leaflet—Importance of home; impossibility of sidestepping duty of home training; the creation of a supernatural atmosphere in the home; regularity as an essential factor in training; regularity in prayer in the home; things to do, home dramatics, the play of the Three Kings; virtue of the month for parents; books; hymns. The leaflets are moderately priced and liberal discounts are allowed on quantity orders.

If parents are to fulfill the duties of their office as religious educators of their children, they have need of the following essentials: a deep realization of their duty in this regard; that mastery of their religion which will enable them to explain it simply and to apply it effectively; Christian character exemplified in edifying daily life; a practical knowledge of child psychology; suitable instructional materials; and the

all-important actual graces to which they have a claim by virtue of the holy Sacrament of Matrimony.

The first thought of parent-educators will be to create the atmosphere of Christian piety in their home—to make it a sanctuary of living faith, truly an “ecclesiola in ecclesia,” a little church within the Church. The family should be formally consecrated to the Sacred Heart of Jesus by the pastor of the parish or by the father, who is by nature and by grace a priest in his own household. A picture of the Sacred Heart of Jesus will hold an honorable place among the holy pictures which adorn the walls of the home. The crucifix should be on display, and there should be several holy water fonts in which the holy water is frequently replenished. A shrine in honor of Our Lady, or a small altar before which family devotions are held each day, is a distinguishing mark of a genuinely Catholic home. A home library, to which selected volumes are occasionally added, and current Catholic periodicals for both children and adults will be in evidence to invite the members of the family to “take and read.”

Example in the Home

It would be difficult to overemphasize the power of good example in the home. Many things are more easily “caught than taught.” This is especially true in the years of early childhood, which form the most important period in the formation of character. The little ones instinctively imitate the ways of those whom they love. Habits of good conduct, practices of piety, evidences of love for God and neighbor, on the part of the parents make a deep impression on the minds and hearts of the little ones over whom they wield authority. On the other hand, fathers and mothers, in whose souls the light of faith is darkened and in whose hearts the fire of divine love has grown cold, will have little inclination to form their little ones in Christ; words which they utter in an occasional attempt at instruction will lack the unction of true spirituality and will be rendered sterile and ineffectual by the contradictory character of their own example.

More effective perhaps than a program of formal instruction are devotional practices in which all members of the family take part. Family prayer before and after meals, at the close of each day, and on special occasions (such as when departing on a journey, undertaking an important task, or seeking strength in times of sorrow), should have place in the routine of well-ordered Christian domestic life. It is most edifying, for example, to see father, mother, and children kneel each evening to recite the Rosary, especially in the months of October and of May. Many families make it a practice to read from the New Testament for a few minutes each day, with perhaps additional reading from another good spiritual book in the holy seasons of Advent and Lent. The example of the famous Trapp Family Singers, whose great talent was developed by the singing of sacred music in the home, has reminded all of us of the beauty and propriety of including hymns in the family devotions. Dramatizations of biblical scenes on occasion of the high feasts of the liturgical year, story-telling of events in the life of Christ and the Saints, voluntary mortification in penitential seasons, appropriate prayers in accord with the spirit of Mother Church in seasons of special grace, emphasis on mutual charity among members of the household at stated times, will do much to create a pure family atmosphere and to envelop the child in the good odor of Christ at every stage in his spiritual growth.

Early Start of Religious Formation

Parents sometimes ask when they should begin the religious formation of the child. We heard a splendid answer given to this question by the father of ten children—a man who has distinguished himself by consecration to works of the lay apostolate. “In our family,” he said, “we whisper the sweet names of Jesus and Mary into the ears of the infant at the time of his first bath. These same holy names are the first words which he is taught to say. The little head is trained to bow to the crucifix, to pictures and statues of the Sacred Heart, Our Lady, and the Saints. The work of forming the child ac-

according to the Heart of Christ should commence at birth."

A knowledge of child psychology is important. Dealing with the little ones in the pre-school days requires understanding, patience, and delicate tact. Germinal ideas of religious doctrine and incipient habits of virtue must be implanted in the soul at this time. The parents, and particularly the mother, who hovers as a guiding angel over the faltering steps of the treasure with which the home has been blessed, must employ every known device of pedagogy—simple reasoning, impelling suggestion, persuasive demonstration, loving kindness, moderate severity, tempered punishment, etc., if they are to succeed in a task which is truly the "art of arts."

When the child enrolls in school for the first time, trained teachers are invited to supplement the good work of the parents, not to supplant it. Both the right and the duty of the parents as responsible educators of their children continue. It would be fatal to the well-being of the child if father and mother were to turn him over to the school with a sigh of relief that others will now do the entire work of education. The rôle of the teacher in the school is important; that of the parents in the home is even more important. Efforts at home and in school must be coördinated. And both content and method should be constantly adapted to the interests and needs of the rapidly growing child.

As the child advances into the years of adolescence, new impulses will stir within its heart and new desires will disturb the serenity of early years. Pope Pius XII, in an Allocution addressed to a concourse of women of Catholic Action and their helpers from all the dioceses of Italy assembled on the Feast of Christ the King, November 26, 1941, spoke as follows on the training of the will in adolescence:

"In that time of trial, Christian mothers, remember that to train the heart means to train the will to resist the attacks of evil and the insidious temptations of passion; during that period of transition from the unconscious purity of infancy to the triumphant purity of adolescence you have a task of the highest importance to fulfill. You have to

prepare your sons and daughters so that they may pass with unflinching step, like those who pick their way among serpents, through that time of crisis and physical change; and pass through it without losing anything of the joy of innocence, preserving intact that natural instinct of modesty with which Providence has girt them as a check upon wayward passion. That sense of modesty, which in its spontaneous abhorrence from the impure is akin to the sense of religion, is made of little account in these days; but you, mothers, will take care that they do not lose it through indecency in dress or self-adornment, through unbecoming familiarities or immoral spectacles; on the contrary, you will seek to make it more delicate and alert, more upright and sincere. You will keep a watchful eye on their steps; you will not suffer the whiteness of their souls to be stained and contaminated by corrupt and corrupting company; you will inspire them with a high esteem and jealous love for purity, advising them to commend themselves to the sure and motherly protection of the Immaculate Virgin. Finally, with the discretion of a mother and a teacher, and thanks to the open-hearted confidence with which you have been able to inspire your children, you will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true and Christian answer to those questions, and set their minds at rest. If imparted by the lips of Christian parents at the proper time, in the proper measure and with the proper precautions, the revelation of the mysterious and marvellous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learned them haphazard, from some unpleasant shock, from secret conversations, through information received from over-sophisticated companions, or from clandestine reading, the more dangerous and pernicious as secrecy inflames the imagination and troubles the senses. Your words, if they are wise and discreet, will prove a safeguard and a warning in the midst of the temptations and the corruption which surround them, 'because foreseen an arrow comes more slowly.'"

It would require many volumes to deal with all of the problems which arise in connection with the religious instruction and moral training of children. There is, for example, the manner of dealing with the only child, who is often pampered and who, therefore, grows up without the strengthening discipline which is necessary for the development of Christian character. The eldest child is at times loaded with work and burdened with responsibility which should be borne by the parents. The youngest child may easily become the spoiled pet of older brothers and sisters. There is always the problem of wholesome recreation, which plays so large a part in the development of character; and the question of suitable companions with whom the children are allowed to associate.

Fundamental, therefore, in the catechetical crusade of our day is the field of the parent-educator. Confraternity directors do well to insist that all of our labors for the Christian education of youth will be largely in vain unless parents are reawakened to their serious responsibility to teach religion to their offspring and trained to discharge the duties of this high office in an earnest and efficient manner. Supporting them at all times will be those sacramental graces which are given only to Christian parents at the time when they were joined in a union the sacred character of which is symbolized by the union of Christ and His Church.

Delinquency and Moral Guidance

By SISTER MARIE THERESA, S.C.

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Delinquency is a factor which is causing considerable attention at this moment. Recent statistics disclose the following data:

"Arrests of girls under twenty-one years of age increased from 9,675 in 1941 to 15,068 last year, or 55.7 per cent. For the same group, arrests for prostitution increased 64.8 per cent; other sex offenses 104.7 per cent; vagrancy 124.3 per cent; disorderly conduct 69.6 per cent, and drunkenness 39.9 per cent. The alarming upswing in crime among women and girls points to the need for renewed efforts to keep the home front clean, wholesome, and strong."¹

In the *New York Times* for November 5, 1943, the following facts are found:

"In the first ten months of 1943 a total of 5,521 delinquent children came before the court, against 4,069 in the same period of 1942 and 3,671 in the period in 1941.

The totals for alleged delinquents by boroughs were:

	1941	1942	1943
Manhattan	1,416	1,418	1,868
Brooklyn	1,209	1,390	1,855
Bronx	556	711	1,062
Queens	437	435	634
Richmond	53	115	102"

It would seem that the figures above were analyzed from a Catholic viewpoint, for in *The Catholic Educational Review* this paragraph appears:

"The value of a Catholic education, not only to the child but to society as well, was strikingly brought out by statistics of the Children's Court in the Boroughs of Brooklyn and Queens. Over the past nine months, the records

¹ J. Edgar Hoover, Federal Bureau of Investigation Report, in *New York Times*, March 20, 1943.

reveal, of 604 Catholic boys brought before the court in Brooklyn, only 53 came from Catholic schools. Only five of the 125 Catholic girls attended parish schools. Over a period of five months, not a single girl from a Catholic school appeared before the court. In Queens, over the same period, 13 out of 200 Catholic boys had attended parochial schools and five of the 32 girls."²

Finally, we find in the report of a recent attack made upon eight teachers in a Harlem school, the following:

"The teachers were terrified after the hold-up and refused to give their names for fear of gang reprisals from children who would suspect them of tattling. So careful were the women to conceal their identities that, when a youthful suspect was brought in for identification, they crouched behind a large folding screen so that they could see the youth but he could not observe them."³

"Were terrified for fear of 'gang' reprisals from children!" What is wrong with our educational system when statements such as these can be made, when childhood seemingly can master maturity?

It would seem that closer supervision and more personal and intimate knowledge of each individual on the part of the school are necessary. The place of right concepts and moral values as a paramount means for the prevention of delinquency cannot be denied.

It is not the purpose of this paper to discuss delinquency or its causes and effects among adolescents. Rather, the reader may draw his own inferences from the preceding statements current in daily papers, and from a reading of the remainder of this article may conclude wherein the weaknesses possibly lie.

What Is Moral Guidance?

Today, some educators "pigeon-hole" right concepts and moral values to the field of moral guidance. What, then, is moral guidance? Moral guidance may be defined as the effort

² "Survey of the Field," in *The Catholic Educational Review* (October, 1943), p. 496.

³ *The New York Times*, November 10, 1943.

to direct and instruct so that the free acts of the individual may coincide with his right reasoning. This balance of act with reason must be inculcated in the child by those agents responsible for his formation. It presupposes that those agents will be thoroughly familiar with these right principles and their application to life before they endeavor to impart them to others. It is a truism to say "we cannot *give* what we have not *got*."

At first glance, it may seem a bit superfluous in the Catholic school system to include such guidance as an integral part of general guidance. The Catholic Church has functioned through the centuries as an agent for the inculcation of right moral values and the direction of souls. Long before the modern psychologist or psychiatrist saw the need and practical value of the guidance clinic, the Church had conducted her clinic through the medium of the confessional. Is it not enough, then, that we confine ourselves to the other phases of guidance and omit this, as one phase already cared for in Catholic life? The answer is "no."

We are educating the child not only for life but also for living. In living, he must rub elbows with his fellow-man, for man does not live as an isolated being. It has been said that we cannot turn a stone but we stir an angel's wing, significant of the closeness with which humanity surrounds us. This relationship involves both simple and intricate moral values. They pertain to every action of man with himself, his fellow-man, and God. That these problems are a daily part of the adolescent's life is self-evident.

What Factor Most Influences Human Conduct?

It might seem that these problems could be handled adequately in the religion period. It cannot be denied that this is partially true. However, the core of the religion period and curriculum has been basically that of acquiring knowledge, "whereas among the factors that control human conduct, habits, ideals, and knowledge, knowledge is the least important factor, while habits are the most important and ideals or atti-

tudes are second in importance."⁴ It is not sufficient for us to know moral truth; we must accept it and live it. Here, perhaps more than in any other phase of guidance, the example of the teacher or the counselor has great power. Honesty, truth, self-control, kindness, courtesy, charity towards others, proper emotional balance, fulfillment of responsibility and acceptance of duty, willingness to coöperate, and the power to submit to the will of another, are all best understood when seen "in action." The force of good example cannot be measured. The confidence that the youth places in the teacher is earned, because, as Father Lord says, "he or she is quick to recognize the person who *sincerely* likes him . . . he senses the fact that the older person feels a personal interest in him as an individual."⁵

In what does the teacher's power lie? De Hovre says:

"It is not what the teacher knows or says, not what he does or causes to be done, but what he himself is that is of primary importance. His own spiritual attitudes, his conception of life, his convictions, and his mode of living are reflected consciously and unconsciously in the lives of his pupils; . . . the man back of the teacher is the great formative force. As the man is, so is the school; the life-giving personality is the secret of all education that is worthwhile."⁶

Moral Values and Character Are Inseparable

Moral values cannot be dissociated from character. It is the training of character and the presentation of ideals, not only in teaching but in action, that constitute moral guidance. This action—or, we might call it "moral guidance lived"—is the preventive for juvenile delinquency. With the proper stimulation, direction, personal interest and leadership, with the "man (or woman) back of the teacher as the great formative force," the average adolescent today could and does ab-

⁴ Felix M. Kirsch, O.F.M., "What Are the Essentials in the Teaching of Religion?" in *The National Catholic Educational Association Proceedings* (August, 1939).

⁵ Daniel A. Lord, S.J., *Some Notes on the Guidance of Youth* (The Queen's Work, 1938), p. 30.

⁶ Franz De Hovre, *Philosophy and Education* (Benziger Bros., 1931), p. 37.

sorb the finer traits leading to a well-rounded and noble character. He becomes an individual whose life is one that is truly dominated by worth-while, vital, and living principles.

Catholic Action has become an actuating force in our Catholic life. Our late Holy Father, Pius XI, urgently stressed that all Catholics become animated with zeal for putting into practice the Christian concepts, principles, and moral values which are presented in the formal religion periods. Through the impetus of him who is known as the "Father of Catholic Action," moral guidance has become not only theory but action. This action is the medium through which the principles of moral guidance must function. It is in this functioning that the adolescent is drawn away from idle and undirected to worth-while and supervised activity. This activity, when carried on under the zealous, guiding and interested care of teachers who prove to have the sincere concern of the child at heart, will render nugatory the proverb that "the devil always mischief finds for idle hands to do."

Activities Which Lead to Action

What might the nature of these activities be, which would lend themselves to action? Answers to this question were secured in a survey recently conducted in Catholic secondary schools for girls located in the New York area.⁷ The following activities were reported as media for the application of the theories of moral guidance:

- (1) the making of First Holy Communion outfits for the poor of the parish;
- (2) the "adoption" of orphans by individual students for a year, during which time the student pledged herself to show charity, kindness and consideration to the child;
- (3) the preparation of linens, vestments, and other articles necessary for the Mass-kit for the Chaplains' Aid Society;
- (4) the teaching of basketball to blind children in a nearby institute;

⁷ Sister Marie Theresa Gallagher, S.C., "A Survey of Guidance Facilities in the Ten Largest Catholic Secondary Schools for Girls in the Archdiocese of New York" (unpublished Master's Thesis, Fordham University, New York, 1943).

- (5) the periodic preparation and distribution of food baskets and clothing to the poor;
- (6) the collection and the distribution of magazines to hospitals, homes for the aged, and prisons;
- (7) the making of sets of the Stations of the Cross for rural missions;
- (8) preparation of catechists to aid in released time activities.

Conscious attempts have been made in the schools surveyed to develop self-reliance and a sense of responsibility in the student. This is done by the assignment of definite tasks—classroom duties, monitors, bookkeepers, modified and supervised student government. These are only some of the many ways in which moral guidance is actually lived and fostered in our Catholic educational system.

One of the sure weapons against juvenile delinquency must be genuine and sincere moral guidance, not alone from precept but also from adult example and action. Moral guidance is life guidance in its truest phase. We cannot, therefore, be too circumspect in its regard. It should be such as to penetrate into the fiber of the child, that he or she may not only *know* right principles, but that he or she may *live* them, in order that it may be said of them that "their lives are those of true character."

Educators and Vocation

By THE REVEREND WERNER HANNAN, O.F.M.CAP.
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Unfortunately for the educator, a vocation to the service of God is not a thing that can be spread out and tacked down on a dissecting table, then studied with the naked eye. It cannot be weighed and measured. Try to grab it, and it slips out of your reach. Yet, it remains, for all that, a very real thing. It has grayed the hair or frayed the nerves of educators without end. It generally tarries around the classroom, where it often receives a kind welcome; but where it occasionally, amid the press of a high-gearred academic schedule, is forced into an eremitical existence in the cloak-room.

At the present time, with the flower of American young manhood risking its life on foreign soil, the ticklish question of vocations must be brought to the fore and discussed in cold blood. In that discussion the Catholic educator must articulately partake. For he stands as a sort of guide-post at the crossroads of many young lives. A word from the educator can steer wavering ambitions into the proper channels; lack of that word may cause genuine talent to peter out in failure.

As far as the question of vocation is concerned, the classroom is a vital nerve center. The following suggestions, therefore, designed to help educators in the cardinal work of fostering vocations, take note of conditions both inside and outside the classroom. They have been submitted to a jury of educators with many service stripes. After careful checking and re-checking, the jury pronounced these suggestions practical.

As a sort of basic training or ground-breaking, the educator should endeavor to deepen the spiritual life of his charges. His chief aids in this work will be the cultivation of prayer, more frequent Holy Mass and Communion, and the arousing of a spirit of sacrifice and generosity.

The average pupil may balk at a ponderous treatise on prayer. For some reason or other, he harbors the notion that

"praying" means saying the Stations or reciting the Rosary. Reluctant to squeeze ten or fifteen minutes out of his daily schedule, he often ends up by casting off prayer as so much useless ballast. To curb this practice, it might be well to stress ejaculatory prayer. The young scholar could be persuaded to add a simple, "Dear Jesus, help me to be a Priest (or Brother or Sister) if it is Your holy will," at the end of morning and night prayers.

Nothing, of course, can deepen the spiritual life more than frequent Holy Mass and Communion. Here it might be profitable to clear up an erroneous idea prevalent among children that Confession is a necessary prelude to each reception of Holy Communion. Since they confess once a week, they communicate about four times a month. It should be made clear to them that Confession is a requisite for Communion only when one has fallen into mortal sin.

Arousing a Spirit of Sacrifice and Generosity

Now, to arouse a spirit of sacrifice and generosity. In a matter of this kind, mere theory will prove to be of precious little inspiration. The pupil wants to *see* sacrifice and generosity *in action* rather than a blueprint of how to perform the action. A volume such as Farrow's *Damien the Leper* will break down more selfishness than an acre of ascetical theory. Nor will the gripping story of Matt Talbot fall upon stony ground. Younger children may be attracted to the sanctity of Guy de Fontgalland. At all events, it is well to keep in mind that theory is a mere whisper, while concrete example is a booming and clamorous shout.

A vocation to the service of God involves great mortification. Hence, the sooner the student learns to say *no* to some of the little pleasures he grew up with, the sooner will he be prepared for the work ahead. No thought should give the spur to youthful mortification more than this: "I want to be a priest (or Brother or Sister)." When the charm of a dangerous companion begins to wink slyly at a student's leisure hours, no fear need be felt that he will throw in the sponge to the flesh if he

keeps God's ministry in mind. That thought should speedily pronounce judgment on a movie which left him swaying in the balance; it should make him swallow the indecent word that rushed to his lips; it should pull down his eyelids like window shades, when he chanced upon the vulgar or the obscene.

With a deepening of the spiritual life under way, thought must be given to the necessary instruction. This can be boiled down to three main topics: simple talks, supplementary reading, and vocational stories.

These simple talks to the pupils should give the signs or manifestations of a vocation, explain away any difficulties that might arise, and outline the apostolate that lies open. The talks should end with an appeal to be generous in following the promptings of grace.

The question of supplementary reading has kicked off its old bugaboo. In days gone by, vocational literature labored under the twin handicaps of coldness and pedantry. Now all that is past. Today's vocational output is simple in terminology, complete in explanation, and stimulating in appearance. Pamphlets can be purchased by the students and used as a sort of catechism. After reading a section, they might profitably hold a round-table discussion, led by the teacher.

Vocational stories, because they are stories, will receive top billing on the average pupil's want-list. The literature on the subject will contain many inspiring episodes. But often the daily paper can do yeoman service in this regard. Especially in wartime, the heroism of Catholic chaplains is well calculated to touch off a spark in a young student's heart.

Recall the story of Rev. Terence T. Brady, army chaplain from the Diocese of Springfield, Illinois. In the Battle of the Solomons, a section of troops had been the victims of a direct hit by a large-size Japanese mortar shell. Fr. Brady saw work to be done. The other soldiers begged him to stay under cover. But, throwing fear to the winds, he dashed out into the field to help the stricken troops. Before he could reach them, an enemy bullet struck his great soul; and he fell, gasping, to the ground.

Of equal inspiration is the heroic tale of Fr. Washington, a naval chaplain. A torpedo had struck his craft amidships. Fr. Washington had been appointed to a certain rescue boat. He could have walked but a few yards to complete safety. But he didn't. At the sound of his steady voice, panicky men got a grip on themselves. Boats had been lowered; discipline had been restored. Then a voice, a shrieking voice, split the air of that winter day on the north Atlantic. A young man who had misplaced his life belt was staring death in the eyes. Slowly and deliberately, Fr. Washington took off his life belt and gave it to the sailor. The chaplain then sank to his knees, folded his hands, and lowered his eyes. Heavy tremors shook the ship. It began to buckle. Those in the lifeboats saw the bent figure of Fr. Washington go down into the icy waters, never to come up.

Other Sources of Inspiration

Not only the accomplishments of an individual, but also those of a Religious Order or Congregation should be pointed out. For the sake of example, consider the romance surrounding an institute which shall remain, at least ostensibly, anonymous. "The ——— missionary made his way to places where no Western foot had ever trod. He pierced the shroud of mystery that enveloped the Far East. He spoke with the Grand Lama of Tibet and the Great Mogul at Delhi. He penetrated the forests of the Congo and searched the valley of the Nile. He ran the bloody gauntlet of Indian tomahawks along the St. Lawrence. He elevated the Sacred Host for the Mohawks with fingers that were hacked and beaten into stumps. He brought the beauty and love of Christ to the misery of negro slaves in Cartagena. He paddled down the Wisconsin River to explore the yawning Mississippi. He lay on a bed of burning coals in the Orient. He was slain by savages in the Philippines. He hung head downwards over fuming sulphur pits; he was slowly roasted to death in Japan. He was cut to bits while still alive in China. He took the enslaved natives of Paraguay by the hand and lifted them to a

state becoming their human dignity. Christ had said, 'Go forth,' and he went."

At the present time, with the movie so much in evidence, the virtues of Bernadette Soubirous will prove well worthy of recounting. And no age has ever outgrown the appeal of the Little Flower. Other considerations might include Mother Seton, Mother Cabrini, and St. Margaret Mary. However, items from one's own personal experience might be better received than incidents from the life of a Saint. In particular cases these examples will be left to the good judgment of the individual educator. Knowing prevalent conditions and the mentality of his pupils, he can choose episodes to meet his needs.

Obviously, words alone cannot turn the tide at will. There is need also of *projects*, both for deepening the pupils' spiritual life and for imparting instruction.

On the spiritual front, there should be a daily, common prayer for vocations. This could be written on the blackboard and recited by the class each morning. Added to this, and at an appropriate time, could be a novena for vocations. If local circumstances permit, a day of recollection would be in order. However, it might be well to parcel out these devotions very judiciously at first, lest the pupils become restive.

A worth-while project might be a merit and demerit contest. This is a very effective way of inculcating habits of sacrifice and thoughtfulness. The contest is proposed to the class, and all who wish to enter stand and promise to record honestly the merits and demerits they will receive. Points are given for special good works, and demerits taken for failures. At the end of the contest (week or month) prizes (e.g., of vocational literature) are awarded.

Projects for imparting instruction can be built around the writing of a paper, the familiar question box, and the appearance of a guest vocational speaker.

The paper might be written on a topic such as, "Why I would (or would not) like to become a Priest (or Brother or Sister)." Most of the students will be honest in their statements; and those who express a genuine interest in the priest-

hood or Religious life should be encouraged to join a vocational club (of which more later) or one of the Correspondence Courses conducted by Religious Institutes.

The question box could be kept in the classroom during the vocational program; even at other times, if need be. The pupils should be invited to write out questions they would like to have answered relative to vocations. Signing one's name to the questions should not be recommended. Such a practice might give rise to a harmful reticence.

Occasionally a project can be built around the visit of a guest speaker. He will come prepared to give a talk, perhaps to show a movie, and to distribute literature. Speakers of this kind will, of course, be boosting their own institute or organization. But this should open new fields to the pupils.

Personal Contacts outside Classroom

So far we have stayed *inside* the classroom. Now we must go *outside*, because here most valuable contacts can be made.

To begin with, nothing is more influential than personal contact. Every vocational promoter should make it a rule to know each prospect personally, and to speak frequently with him or her about the priesthood or the Religious life. These heart-to-heart chats should treat of the particular life to which the individual feels called, any obstacles that may be a hindrance to the vocation, and finally, of the pupil's qualifications. Without this information no prudent encouragement can be given.

It might not be out of place here to remark that every Religious is a walking advertisement of his institute. His own personal life constitutes the best sermon on vocations. Inside and outside the classroom, mellifluous theory may drip from his lips, but he thunders what he is. The old adage, "Ab uno disce omnes," might have been coined yesterday; for a genial, affable Religious suggests a genial, affable Religious institute; the sad-faced, dyspeptic Religious suggests a sad-faced dyspeptic institute. The outsider does not know that you have a bad stomach, or that you had to work on copybooks till the

wee hours. All he sees is the outer surface, and by that standard he catalogues both you and your institute.

Finally, every effort should be made to form a Vocational Club. These clubs promote prayer, vocational instruction, and recreation. The why, how, and wherefore of their existence are explained in a little booklet, *Vocational Club Handbook*, written by the Rev. Godfrey Poage, C.P. (St. John Bosco Vocational Club, 5700 North Harlem Ave., Chicago 31, Ill.). The St. John Bosco Club was formed for boys; Our Lady of Good Counsel Club, for girls. Their immediate success has given seminaries and convents great hope for the future.

The first St. John Bosco Club was formed by the Passionist Fathers in 1938 at Holy Cross parish, Cincinnati, Ohio. "By the end of the year," reports the *Handbook*, "the Club numbered 33 members." Within three years 11 of these original members entered seminaries. The movement spread to Louisville; then, in succession, to Boston, Chicago, Detroit, Aurora, and Washington. Later it sprang up in England. "At the close of the year almost 200 candidates had been obtained for Diocesan and Religious Seminaries."

In 1941 the Mission Helpers of the Sacred Heart in Baltimore banded together to form the girls' branch, Our Lady of Good Counsel Club. Its *Handbook* reports: "The girls' enthusiasm for the Club has equaled that of the boys."

In the Franciscan novitiate many years ago, a young friar whom history knows as St. John Capistran declared, in an outburst of zeal, that he would bring four thousand men into the Order. Succeeding years proved the Saint to have been a master of understatement. For he was instrumental in fostering over *twenty thousand* vocations. Often even those who are not yet saints or Capistrans can sow just the right seed in just the right heart at just the right time.

Book Reviews

A Holy Ghost Manual. Compiled and Edited by Reverend L. M. Dooley, S.V.D. (Joseph F. Wagner, Inc., New York, pp. 240. Price \$1.00).

Belief in the Trinity is the cardinal dogma of the Catholic Faith. But for too many Catholics, unfortunately, the Third Person of the Trinity remains merely a nebulous and mysterious appendage to Divinity. The reason is because too many fail to realize the distinct and indispensable rôle the Holy Ghost plays in the Divine economy which rules all creation. Using the so-called terminology of "accommodations," theologians say that creation pertains in a special way to the Father, and illumination to the Son; similarly it pertains to the Holy Ghost to bring both creation and illumination to their final and blessed fruition.

Only in so far as the Holy Spirit deigns to visit, move and inspire us, can we adore either the Father or the Son—or the Holy Ghost. To make its readers appreciate this fact more intimately, is the main purpose of the present work. Once this special "office" of the Holy Ghost is clearly realized, the next essential step is for the readers to put their belief into practice. Then at last they will be giving actual expression to their full faith in the Triune God. For guidance in all their difficulties and worries they will turn instinctively to the direct Source of all inspiration and consolation. In accepting His guidance they will be able also to participate in His strength.

In the Preface, the Most Rev. William A. Griffin extends a warm welcome to this volume devoted to "the forgotten Person of the Blessed Trinity." Here for possibly the first time we find gathered in a popular manual all that is necessary for the practice and promotion of fitting devotion to the Holy Ghost. Here we find the most beautiful prayers to the Holy Ghost from the Liturgy and other sources; here are the most eloquent tributes culled from writers of all the Christian ages; here finally is full information regarding the ecclesiastically approved confraternities and public devotions. Abundant prayers and beautiful meditations are also provided for private use.

Naturally, the Novena in preparation for the Feast of Pentecost (the prototype of all novenas) receives an especially extensive treatment, special prayers and meditations being provided for each day. Another valuable feature is the Votive Mass of the Holy Ghost. The latest grants of indulgences for the various prayers and pious exercises are listed from the official "Preces et Pia Opera."

